AN ESSAY OF THE True Happines OF MAN.

In Two Books.

BY

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AN

ESSAY

OF THE

Three Harpies

OF

VIRGIL.

I. OF True Happineſs. 1
II. Of the Degrees of Happines. 8
III. Of Perfect Happineſs. 13
IV. Of the Vanity of all Worldly things. 20
V. Of the Goods of the Body. 25
VI. Of Health. 30
VII. Of Strength. 35
VIII. Of Beauty. 40
IX. Of the Goods of Fortune. 46
X. Of Riches. 52
XI. Of Pleaſures. 61
XII. Of Honor. 66
XIII. Of the Goods of the Mind. 71
XIV. Of Learning. 77
XV. Of Wiſedome. 83
XVI. Of Philoſophy. 90
XVII. Of the Sceptikes and Cynikes. 98
XVIII. Of the Cyreniakes and Epicureans. 108
XIX. Of the Stoikes and Peripatetikes. 115
XX. Of the Platonikes, and of Socrates. 125

I. Of Religion. 135
II. Of Faith. 142
III. Of the Scriptures. 148
IV. Of God. 154
V. Of Christ. 163
VI. Of the Spirit. 174
VII. Of a Christian Life. 183
VIII. Of Nature. 191
IX. Of Providence. 198
X. Of Prosperity. 206
XI. Of Adversity. 213
XII. Of Death. 220
XIII. Of Sin. 229
XIV. Of the Restauration of the Soul. 237
XV. Of Graces. 248
XVI. Of Duties. 254
XVII. Of Conscience. 261
XVIII. Of the last Judgement. 270
XIX. Of Hell. 278
XX. Of Heaven. 288

The

The Preface.

I Beg no Patronage, I need no Apology. Truth is the beſt, & indeed only true Patroneſs: if in any thing I have offended her, let it be as a Null among Ciphers, and ſignify nothing. As Popiſh Writers uſe to ſay concerning the Church and Fathers. If any thing be writ or ſaid againſt them, let it be unwrit, and unſaid. Though I ſhould ſeem to Apologiſe, it ſhall not be for any

thing I have writ; but only for writing, in an Age, wherein Letters are either neglected, or distasted. We have lately surfetted of Knowledge, and now disgorge, and nauseate it: or if any Books be read, they are only such as we disdain to read twice; Pamphlets and Stories of Fact, or angry Disputes concerning the Times. In times of Action, whosoever would appear considerable, and make any moment in Business, must pursue one of the Extremes, and desperately run up to the hight of it: & so in Writing, Preaching, or the like; to speak plausibly of the Times, or vehemently to oppose them, most advanceth Fame and Followers. Yea in all other Times, either to Flatter Princes, and humor the

Vices

Vices and Vanities of the Age, or Satyrically to lash them, hath been the common Art of Writing; which I wittingly waive, and leave to others. Sober and Solid Truth passes on in a streight Line through the Crowd of Errors and Confusions, without any great noise or show of it self. Besides, good Books, as they are profitable, so they are very chargeable. We may not call them our own when we have bought them; nor when we have read them. To understand them rightly, didicisse fideliter, *will cost almost as much as to indite them; and to practice them far more. Men think it sufficient to turn over the Leavs, but never care to gather the Fruit: without which a Book is wholly lost; writ and*

read

read to no purpose. For my own part, though I know writing of Books to be a very mean employment, and of no great efficacy; when such writing as the famous Talbot *set on his Sword,* Provincere inimicos meos, *is by many counted the best Logike and Rhetorike, and most authentike: yet I am content to make use of it, because I have no better antidote against Idleness, and the inconveniencies thereof. Having often consulted with my self how a man might live most happily both here and hereafter, I used to commit my Thoughts to Writing: finding by experience, that as Meditation is the Glass of the Soul, so Writing steels it, and strengthens the Reflection: representing our scattered Notions*

in

in a more entire and exact manner; and imprinting them first on our own ſpirits. I have lately collected my looſe Papers, and digeſted them into Method; and now preſent them to the publike view: that ſo others, if they pleaſe, may ſhare with me: and if I may communicate ſome conſiderable benefit to any one Reader, I ſhall account my endeavours very well beſtowed. However they ſhall return into my own Breſt, and be alwaies welcome at Home.

The first Book Of the True Happines Of Man.

I.

Of True Happineſs.

HAppineſs is the Life of Life, and the Enjoyment of all our Good things. Enjoyment begins in Knowledg. *Happy men if they Knew it*, is a common exprobration, and in part true of all. There is none who hath not ſomething more then Hope left in

the bottom of *Pandroa's* box, at leaſt ſo much as to maintain him in that ſtate of Hoping, which every man ſhould improve to his beſt advantage, and make the moſt of a little. On the contrary, *Sentiat ſe mori*, was a torture as like Hell as the wit of man could invent. Knowledge is the view of things, and Contemplation the review and gazing on them, bathing and ſoaking the Mind throughout with more piercing and fixed apprehenſions. Thus a Covetous man enjoys his treaſures, by counting and ſtudying them: as he in *Horace*, *Nummos contemplor in arca*——Admiration is more then Contemplation, extending the Mind to the very utmoſt capacity, yea in ſome ſort tranſporting it beyond it ſelf, by wondering at that which it cannot comprehend. Theſe beget Love, which is an Appetite of union. Knowledge preſents the Object to the Soul, but Love reſigns the Soul

to

to the Object, embracing and mingling with it, and ſo ſucks out all the ſweetneſs that is in it. This heat of Love begets Joy and Delight, as a flame of Light flowing from it: and this Rejoycing in the Object is the moſt perfect Enjoyment thereof. True Happineſs conſiſts both in the true Taſte of the Soul, and alſo in the truth of the Thing it ſelf. An ingenious Poem, or pleaſant Fable, made only to take the ear, raiſe quicker affections in the mind of the Reader, then the bare nakedneſs of more profitable Truth. There is indeed a truth of Art in witty fictions, which is reall matter of delight, yet it argues great vanity, to be more affected with the Embroidery of an artificial Ly, then with the Plain work of better Inſtructions. There are other meer deceptions. The outward Senſes deceiv the Fanſie, and which is more ſtrange, the Fanſie can deceiv the very Senſes, and operate on

them as much as the Thing it ſelf, not only as in a Dream, but when they are waking and moſt intent. He who ſate in the empty Theater, and ſeemed to ſee moſt wonderfull Tragedies, was in a farther degree of vanity then common Spectators, who contemplated an *Hercules*, or *Achilles*, or a great Prince in the perſon of ſome mean fellow, whom they knew to be moſt unlike to them, but his Fanſie was both Spectator and Actor, which is a double deluſion. I do not think, as *Avicenna*, that Fanſie can work miracles, or as *Paracelſus*, that it can create any thing: but though it cannot form a Being, it can frame a Fantaſm, acting it within its own Theater, and alſo delude the Senſes by it; which is as much as it receiveth from them even of thoſe things which we really ſee or hear: For the Thing it ſelf remains without us where it was, and that which comes to the Fanſie, is only a Show or Apparition

parition thereof. Thus Fanſie irritateth the Bodily Humors, and provoketh the Affections; and thoſe Imaginary Objects of Joy, or Fear may as really affect the Mind, as if they were reall. But the worſt of all are Intellectuall Errors, and falſe Judgments, for theſe ſeduce the Mind it ſelf (which being rectified would correct the inferior Faculties) and betray us to vice and ſin. As the Heathen worſhipped almoſt all things eminently delectable or formidable, Pleaſures, War, Diſeaſes, Riches, Honor, Virtue, Princes, a Good and Bad *Genius*, Gods Supernall and Infernall, and any thing rather then the true Deity, ſo we ſtill commit morall Idolatry with the ſame things, by our falſ opinions and adoration of them. Contemplation of any vain thing, as of a Beauty, or the like, doth ſtrangely infect the ſoul, tainting and dying it with the Image of the Object. But above all, vain Admiration raviſheth

moſt: I call that a vain Admiration which is not grounded upon Knowledge, but meer Ignorance, & ſuch as would be abated by a right Underſtanding. As he who ſees only what is preſented on the Stage, is more affected with the Show, then they in the Tiring room, whoſe eys are conſcious to the dreſſing & perſonating of the Actors. Thus to admire nothing, was by the Philoſophers (whoſe ambition was to know all things in their cauſes) made a chief part of true Happineſs: whereas the Admiration of things truly admirable, is a farther degree of Happineſs: when we rationally know by what may be known, that there is more excellency in the Object, then we do or can know, and therefore juſtly admire it. So we admire the Divine Glory, which is the higheſt enjoyment we can have of the Infinity thereof. All theſe are only Juglings and deceptions of the Mind, but vain Love bewitcheth

and

and wholly poſſeſſeth it : and the Delight which it cauſeth is as falſ and vain : for there can be no true Happineſs in being deceived : nor doth the Pleaſure extend further, or laſt longer then the Deluſion. A Dream may ſatiate Imagination, but cannot fill the Belly : and when a man wakes he finds himſelf more hungry and unſatisfied. Theſe Enchantments of the Mind diſſolv in a moment at the preſence of Truth, who as ſhe is the Daughter of Time will at laſt ariſe like a bright Sun, and chaſe away all thoſe vain ſhadows. In the mean time the more we are raviſhed with the ſenſe of any falſ Happineſs, and thereby withdrawn from that which is true, we are ſo much the more truly Unhappy.

II.

Of the Degrees of Happineſs.

HAppineſs is founded in Knowledge: and therefore only Knowing Creatures are capable thereof, and according to their ſeverall degrees of Knowledge, they are capable of ſeverall degrees of Happineſs. There are many Worlds in one, and ſeverall Shows and Faces of the ſame things. The firſt and loweſt is the groſs Body of Heaven and Earth, which though to us it appear glorious and beautifull, is in it ſelf dark and dull, and without apprehenſion. The Iron ſeems to embrace the Loadſtone with great delight, and to be rapt with an amorous Extaſie, ſo as *Thales* thought it animall, and yet that motion is as void of the leaſt ſenſe of pleaſure, as the common inclination of Gravity to the Center. The next is a World of Senſe, which is a Theater of *Species*

and

and Emanations ariſing from the former, being purified and ſublimated to the hight of Senſe, which by a conjunction with them, begets a lively and ſprightfull delight. The leaſt Bee finds more pleaſure in making and taſting a little Honey, then the Sun & all the ſelf moving Planets in their perpetuall Courſes, & benign Influences, or the Plants in their moſt flouriſhing Vegetations. Another World is the Shop of Fanſie, which is a faculty more ſpirituall then Senſe, refining and compoſing the ſimple *Species* thereof into various forms and figures: and as it thus works within doors, ſo it alſo apprehends the Beauty and Compoſure of exterior objects: which is greater matter of delight then to view them at large. It hath alſo a power of Meditating & Admiring, which is an higher kind of enjoyment then Senſe. Naturaliſts ſuppoſe Inſects, and ſome ſuch Animals to be wholly without Imagination,

but certainly the more perfect enjoy it in a very notable degree. That Diſcourſe whereof they ſeem to partake, is only the work of Fanſie, and a collation of ſenſitive notions. Yet though Beaſts excell Man in his outward Senſes, he probably excels them all in Imagination: it being a faculty in the next degree to Reaſon, and much advanced by it. Hence we ſo far exceed them in all Mechanicall Artifices: Nature hath furniſhed us with Hands, as fit Inſtruments for ſuch Workmen, and ſo with a larger portion of this Ingenious faculty to direct and manage them. Certainly Man hath more acquaintance with the Graces, and doth not only enjoy much pleaſure in the apprehenſion of Beauty, Harmony, & Elegancy; but alſo in the very prevarications thereof: we admire ſtrange Deformities, and behold them with Mirth and Delight, and are much affected with Humors and Fooleries, which are

as

as Satyrs or Monſters of the Mind. Therfore Nature hath beſtowed on us Laughter, to expreſs ſome extraordinary Affection, whereof no other Senſitive Souls are capable. This excellency of Fanſie, though ſomewhat above the nature of Beaſts, is yet below Reaſon and Judgment, for many men who have leaſt thereof, excell in the other by a certain naturall aptneſs and felicity. Beyond this Sphere of Fanſie is the Intellectuall Orb, or World of Intelligences, which is an Academy of Sciences, furniſhed with higher and more abſtracted Notions, whereby the Mind diſcovers the very *Idea* and Module of Nature, and her wiſe Government by Cauſes and Effects, the Law of Reaſon and Policy, the being of Spirits, and Divinity it ſelf. Out of this Intellectuall World Beaſts are wholly excluded. Language is the chief Inſtrument of a Rationall Life, which they want. As in Speaking or Books

they

they may hear and ſee what is Senſible, namely the Sound and Letters, but underſtand not what is ſignified by them, ſo though they hear the ſame Voice of Nature, and view the ſame Book of the World with us, yet they underſtand not the Intelligible, or Philoſophicall part thereof, which is a Scene of things as far above Senſe as that is above Vegetation. *Adam* had a larger ſhare of Paradiſe then the Brutes, though he fed like them on Herbs and Fruits: and joyed more in contemplating their Natures, and tranſlating them into fit Names, then we now do in feaſting on their Carcaſes. Man chiefly excells in theſe ſpirituall delights, not only by apprehending all other things, but alſo by reflecting on Himſelf. It is a pleaſant thing to behold our face in a Glaſs, much more to ſee our own Soul, which is both Face, Mirror, and Ey. But the leaſt ſight of Divine Glory raviſheth the Soul with the greateſt joy.

joy. Here the Mind having mounted the utmoſt Circle of Natures Globe, taketh her flight, and paſſeth over into Infinity, and there enjoys not only the perfection of all created Good, but finds out another and better Nature, and a new World of Worlds: As God is the chiefeſt Good, ſo Man being capable of Knowing him, is alſo capable of the higheſt Happineſs.

III.

Of Perfect Happineſs.

THE ſeverall degrees of Knowledg are capable of a proportionable Happineſs and perfect Happineſs muſt be perfectly adequate and proportionate to Knowledge: for whatſoever the Soul can apprehend, it may in ſome kind enjoy, and there cannot be perfect Happineſs, without perfect Enjoyment. Beaſts have no other end of living, but

but to live: put them into pleaſant paſtures, and leav them to themſelves to eat and drink, and follow the motions of their own nature, they are Happy enough; becauſe they know no better or greater thing to deſire. When I hear the Nightingall ſinging in a Wood, though Poets Fanſie her to complain of I know not what injuries, I conceiv her then perched welnigh on the top of her higheſt felicity, free from care and grief, and entertaining her ſelf with her warbling notes. Surely theſe inferior Creaturus attain a neerer degree of their perfect Happineſs then Man doth of his. A little ſatisfies a ſmall ſtomach, whereas larger Bodies require more. The Soul of Man, though finite, hath ſome apprehenſion of Infinity: and therefore nothing leſs will ſatisfie it: the very negative Knowledge therof doth forbid any finite thing to be the adequate Happineſs of Man, whoſe vaſt and boundleſs

boundleſs Appetite exceedeth every thing which hath bounds and limits, and can ſwallow down the whole World at one draught: like the utmoſt Sphere, whoſe concavity comprehendeth all things, and the convexity thereof joyneth to an endleſs immenſity: though as Man cannot directly and affirmatively apprehend Infinity, ſo neither is he capable of an Infinite Enjoyment: yet the leaſt defect or want of that Infinite Good which he naturally covereth, being Infinite, doth more unſatisfie then any finite delight can content him: for ſo much as is wanting of requiſite Happineſs, is filled up with Vanity and Vexation. All men have not a diſtinct apprehenſion, and explicite deſire of an Infinite Good, yet the ſame Inſtinct being naturally in all, the Soul is inſenſibly carryed out unto it, and cannot finiſh the progreſs of her deſire, till ſhe have gained that which is beyond all apprehenſion, and all

deſire.

deſire. Vulgar ſpirits taſting ſome drops of finite Goodneſs in the ſeverall Creatures, ſuppoſe that by an endleſs multiplication of them they ſhall at laſt attain that Infinite Good which is the utmoſt object of the Mind: and therefore never ceaſe adding Houſe to Houſe, Land to Land, and World to World, and ſo think to piece up an Infinite Good with an endleſs variety of finite Good things: though the more they have, the more they explicitely deſire, as drawing neerer toward an Infinite Good, which is that endleſs end to which they are implicitely tending. Others through their boundleſs Luſts, and vaſt Imaginations fanſie to themſelves ſome kind of Infinity, or at leaſt a Center of reſt, in the finite Objects of their particular deſires; thinking if they may accompliſh ſome petty deſign, to which they are wholly devoted, that then they ſhall be perfectly Happy; and flattering themſelves

themſelves like the Yong man in the Comedy, who boaſted, if he might but enjoy his Miſtreſs, *Ipſam fortunam anteibo fortunis meis.* Hence the Mind of Man while it is in the purſute thereof, and hath any farther expectation whereon to feed, goes on cheerfully and with much delight, hunting after this ſhadow of fanſied felicity: but having once arrived at the utmoſt Period, is ſoon confuted by its own Experience, and the vehemence of this vaſt Appetite ſuddenly languiſhes, and the Soul ſhrinks up, and pines away in ſhame and diſcontent. There is many a petty Miſer, who takes more pleaſure in multiplying a few pence, then if he had been born Heir of the whole Earth. There is more raviſhing delight in wooing, and courting, and the Romances of Love before Enjoyment then after. Give a *Pyrrhus* the Empire of the whole world at once, and you undo him. The

Game

Game is more pleaſing to ſuch Humors, then both the Stakes without it. Hence alſo is that common and naturall affectation of Novelty: becauſe the Mind being unſatisfied with any thing it hath already, ſtill covereth more. New things pleaſe at firſt, but are afterward found to be as vain as the reſt. But as no finite thing can fully ſatisfie the Mind of Man, ſo it is moſt evident that no multiplication of finites can make up an infinite: for all the Parts being finite and numerable, the whole muſt neceſſarily be finite alſo. Therefore it muſt be One Infinite Good, in the Enjoyment whereof the true Happineſs of Man doth conſiſt, and which as the Chief Good renders all thoſe finite things Good by a ſubordination to it ſelf, as the utmoſt End. This was the chief ſtudy of all the ancient Philoſophers, to find out the Chief Good: and by their ſeverall opinions concerning it, they were diſtinguiſhed

guiſhed into their ſeverall Sects. It is the Elixar of Life, the true Philoſophers ſtone, which infuſes a Golden tincture into all inferior Metalls, and cures all the diſeaſes of the Soul, by reducing it to a right temper. *Solomon* hath diſcovered it to the World: a Work worthy of a King, not only of *Iſrael*, but of the whole Earth, being ſo profitable a Good to all Mankind. Great Wits bewail the loſs of his Naturall Hiſtory, but make no uſe of his *Eccleſiaſtes*, wherein he diſcourſeth of every Plant which grows in the Paradiſe of Man, from the loweſt Hyſope to the talleſt Cedar, and ſo leads us to the Tree of Life, placed in the midſt of the Garden, I mean that Infinite and Univerſall Good, which is the Perfection of all the reſt.

Of

IV.

Of the Vanity of all Worldly things.

Vanity of Vanities, saith the Preacher, *Vanity of Vanities, all is Vanity*. We have here a Preacher, and his Text, containing a Doctrine sufficient to confute all the Heretikes of this World, who place their Happiness in any Creature: for having strictly examined the Particulars, he casts up the Accompt, and finds the totall Summ to be but a Cipher. *Vanity of Vanities, all is Vanity*. Knowledge and Experience make a perfect Doctor, and both met together in him. If all men since the fall of *Adam* had consulted among themselvs whom they should employ to seek the lost *Adonis* of their Happiness, they could not have found a fitter then *Solomon*, whom God and Man had prepared for

for it. *Lo*, ſaith he, *I am come to great Eſtate, and have got more Wiſdom then all that have been before me in Jeruſalem: yea my heart had great experience of Wiſdom and Knowledge: and I gave my heart to know Wiſdom: and to know madneſs and folly.* The felicity of *Auguſtus* was purchaſed, but *Solomons* hereditary. He was the Son of King *David*, and came to a great Eſtate in the early Spring of his Youth, aſſoon as he was capable of enjoying it. His Father left him a greater Treaſure then any Hiſtory can paralell: and his Empire extended it ſelf from the border of *Egypt* to the River *Euphrates*, a morſell ſufficient for any one mans mouth, if any thing might ſuffice. Thus were all things ready for this great work brought to his hand, and while he like the *Halcyon* was bringing it forth, the ſilent calm of undiſturbed Peace ſeemed purpoſely to favor the Deſign. As his Materials, ſo his

Wiſdom

Wiſdom and Skill of uſing them was not acquired by labor and long ſtudy, but given by ſpeciall Inſpiration. He was wiſer then all the Kings and Philoſophers in the world. Nor was he of a ſevere and Stoical temper, as *Cato*, *Antoninus*, and ſuch other wiſe men: but had a moſt criticall palat and curious reliſh of all humane delights, and freely exerciſed it in taſting them. *Whatſoever his eyes deſired he kept it not from them, nor witheld his heart from any joy, for his heart rejoyced in all his labors*, yea he laid hold on Madneſs and Folly, that ſo he might ſqueez out all the juyce and ſweetneſs that is in them. He went ſo far as to try what was in the mad Humors and Follies of Jovial men: only he was not enchanted with this Circean cup, but the *Moli* of his Wiſdom remained with him: ſo that he was moſt fitly inſtructed to make both the Search and the Report. And leaſt men ſhould dream

of

of any Golden Age before him, or any new Inventions, and Sophiſms of Cookery, or Engines of Pleaſure ſince his time, he prevents the Objection, and tels us, *That which is done, is that which ſhall be done, and there is no new thing under the Sun.* The Earth affords the ſame proviſions, and Man is endued with the ſame Senſes and Faculties to make uſe of them: and though ſome new thing may be added, it is of the ſame kind with the former; and there being ſuch a Vanity in the whole frame of Nature, it muſt certainly be as vain as the reſt. As for his own part he knew how to enjoy as much in one Age as any, *and none can haſten more then he.* Thus having aſcended the higheſt *Olympus* of earthly felicity, and viewing all things, both before, and behind, and round about him, he proclaims to all below, who might ſuppoſe him to have attained the very Heaven of Happineſs, that he found nothing

but

but empty air. *Vanity of Vanities, all is Vanity.* For weighing the Pains of Mans Life with the Pay, and his Miſeries with his Pleaſures, he profeſſeth there is nothing to be got by the bargain: So that he praiſed the Dead more then the Living, and the Unborn then them both. Laſtly, that all men might for ever deſpair of finding any ſuch Happineſs in this World, he averreth the Vanity thereof to be ſo great, and ſo far from being filled, that it cannot be fathomed. *That which is crooked cannot be made ſtraight, and that which is wanting cannot be numbred.* Wherefore not to believ him who hath made ſuch a perfect Inquiry, is of all Vanities the greateſt, and addeth Vexation to it, which he ſhall never want, who ſeeks that which cannot be found: whereas a ſober acknowledgement of this Vanity may prevent the Vexation. Content is the Deputy of outward felicity, and ſupplies the place

where

where its abſent. The firſt ſtep to true Happineſs is to ſee the vanity of all worldly things: that ſo knowing where it is not, we may ſeek it where it is.

V.

Of the Goods of the Body.

IT is the Humor of Pedants to extoll things that are eminent above their juſt proportion, and to declaim inferior things into nothing: but *Solomon* like a ſober and wiſe man, weighing all things in the balance of a right judgement, and firſt putting that Infinite Good which only can ſatisfy the Mind of man into one ſcale, and the whole World into the other, he finds it lighter then Vanity it ſelf, as being infinitely preponderated, and bearing no weight with the other: but then weighing the World, and the ſeveral particulars thereof by themſelvs,

ſelvs, he diſcovers the juſt weight of Finite Good which is in them, and which by a ſubordination to that in-Finite Good from which they are all derived may be allowed to them. As it is ſaid of the Stars, that they have no light in themſelvs, but derive their ſeveral lights from the Sun, and ſhine only by participation of the Solar light: or as the meaneſt members of the Body are in man the inſtruments of a Rational life, which in a carcaſe are Dead, and in beaſts meerly Senſual. Thus the very reliques of Nature may be rightly enjoyed, as partaking of the Chief Good and in order to it, though none of them do now retain their firſt Perfection. And indeed it is folly and madneſs in any man to neglect the leaſt and meaneſt Good which God and Nature have provided for him. We will begin with the Goods of the Body, as the loweſt of all. The Body, though not at all allied to the Soul, yet is married

ried to it, and brings some Portion along with it. It is reported of *Apollonius Tyaneus* that he had a familiar Spirit ingaged in a Jewell: such is the Soul of man in the Body: by which conjunction he becomes a Little World, not only as a Map or *Index*, but as an *Epitome* of the whole: whereby he is made capable of enjoying all in himself, differing from the Angels in his Body, as from Beasts in his Soul: For Angelical Spirits enjoy no sensible pleasures, otherwise then by an intellectual speculation, their nature being far above them: Whereas man enjoyes them by sense and experience in his Body and sensitive part, which is connatural unto them. Not that we may flatter our selvs, and prefer our natures before the Angelical, or disparage our hope of a more glorious state when we shall be like unto the Angels, but onely to assert our present nature and conjunct state, which is made up of

the meaneſt parts of the Body as well as of the higheſt faculties of the Soul: and as Soul and Body do conſiſt together, ſo may the delights of the one with the pleaſures of the other. But no bodily good can poſſibly be the higheſt Happineſs or Chief good of Man: For though the Body contain the Soul, yet it cannot fill it, no not the Body of the whole Univerſe. To prove Spiritual delights far greater and better then Corporeal, we need not the authority of a *Solomon*, we have the confeſſion of a *Julian*, though an Apoſtate from the true Happineſs of the Soul; yet he profeſſed the pleaſures of the Body, far below a great Spirit. Apoſtates of all other men moſt ſtrictly embrace this preſent world, and ſtudy to extract the greateſt ſweetneſs it can afford, their deſires being greatly enlarged with the taſt which they had of the Chief good, and they have reaſon to do ſo, for at the beſt they make but a bad

bad bargain: but all fall not in the ſame manner, ſome fall forward with their faces toward the earth and wallow in the mire of ſenſuall uncleanneſs, as *Nicholas* the Libertine and his beaſtly Sect: others of a more generous and ſublime Spirit, by ſupine gazing on the Heavens from which they fell, and barking at the Stars which they left fixed in their Orbs, ſuch were *Lucian*, *Julian*, and the Devils. It ſeems Spiritual wickedneſs is moſt ſublime and delightful, much more Spiritual virtues and graces, which are the proper perfections of the Soul. *Averroes* and the reſt of the *Arabian* Philoſophers are aſhamed of that ſenſual and beaſtly Paradiſe which their *Mahomet* provided for them, as moſt unworthy of the ſoul of Man, and far ſhort of his true Happineſs.

VI.

Of Health.

HEalth is the temperate Zone or habitable part of Mans Life. As ſleep is the image of Death, ſo is ſickneſs of Hell, being rightly termed a Dying Life, whereof Death many times is the ſole Phyſitian. Many Princes dwell in ſtately Palaces, whoſe ſouls are ill ſeated in Cadaverous bodies. Health is commonly the Peaſants prerogative which no riches can purchaſe of him: whereas if he could be bought out of it, he might ſell it at the deareſt rates: what would not a rich man give to another to undertake the pain of the Stone or Gout for him, could they be laid upon others as outward burdens and labors are? Health in Great men is a great advantage. *Henry the fourth of France* was bred hardly among the Peaſants, which preſerved his life, and

and prepared him for those great Actions, which he afterward performed. *Cicero* reporteth of one of the *Scipio's*, that he had equalled *Africanus*, if he had not been kept under by perpetual sickness. Besides, health is the very Paradise of all Sensual Pleasures in which they grow and flourish: yet Courtiers usually corrupt it by a licentious course of life, and so disable both Body and Mind, not only for the performing of Civill Actions, but also for the enjoying of Naturall Pleasures which they so much affect. So unnatural is the vice of voluptuousness that it destroyeth Health, which is its own foundation. As Health consists in Temperament, so the best way to preserve it is Temperance. Diseases caused by emptiness may be more dangerous, but there is more danger in exceeding. Hence are most of our vulgar sicknesses, Feavers, Pests, Catarrhs, and Coughs, the Trumpeters of Death. Violence

and exceſs may be good Phyſike, but are bad Diet, unleſs we dare venture on them, as *Mithridates* uſed Poiſon, to fortifie our ſelvs againſt caſual extremities. But a ſober and diſcreet mixture of both ſeems moſt conform to the various occaſions of life. The Eccleſiaſtical Order was to faſt the Eve before a Feaſt; but the Phyſical rule holds as well afterward till it be digeſted; and the beſt kind of faſting is to eat a little. Exceſs of Affections, eſpecially Malignant, as Fear, Grief, Envy, Malice, and all Anxiety of mind, deſtroyes the body more then that of Food: but delightful objects and pleaſant ſtudies are the minds Recreations. Keep both Body and Mind clean and freſh, freeing them from all burdenſom and offenſive things. But *Tiberius* his Aphoriſm, That every man is his own beſt Phiſician is worth all others, being moſt true as to the preſervation of the ordinary ſtate of Health, though not

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in extraordinary caſes, or overgrown Diſeaſes, which muſt be helped by the hand of Art; Experiments firſt founded the Art of Phyſike, and no Experience like that within a mans ſelf: and *Tiberius* his life ſet a *Probatum eſt* to his Aphoriſm, for though he was generally moſt licentious and libidinous, yet he preſerved himſelf in good health to a reaſonable old age, living ſeventy and eight years. He was indeed of a ſtrong conſtitution, but we find the ſame effect in men very crazy and more ſober, as *Hippocrates*, *Galen*, and others, who firſt ſtudied their own caſes, and thence became moſt eminent Phyſicians: Though Health be very pretious, yet it may be overvalued; ſome are ſo curious of it that they fear the leaſt blaſt and ſhadow of Inconvenience, as he who imagined himſelf made all of Glaſs and was afraid leſt every knock ſhould break him; whereas indeed this tender

niceneſs is rather a deſtroier then a preſerver of Health. *Cæſar* by continuall imployment and hard uſage overcame two conſtant Diſeaſes, the Head-ach, and Falling-ſickneſs; and many in our late Wars, who before were thought weak and infirm, being put upon Service and the neceſsity of ſuffering, have proved able and hardy beyond expectation. However health muſt be adventured as well as life, *Pro ſalute publicæ. Pompey* ſaid, *Neceſſe eſt ut eam non ut vivam*, when the Commonwealth was concerned. He who makes health his chief good and utmoſt end, lives only that he may live, and prolongs his time to no purpoſe.

VII.

VII.

Of Strength.

STrength is the Iſſue Male of Health, and Beauty the Female; the conjunction of both is very rare and the perfection of Hero's. We will ſpeak of them ſeverally. There are two kinds of Strength, one of Acting, the other of Enduring. The former is the menial ſervant of a Mans ſelf, and he who is not his own beſt Man, is his ſlaves ſlave, and a voluntary Criple. There are many offices of life which cannot handſomly be performed by others, as neceſſary Actions, and all Exerciſes. The manner of the *Turks* to ſit on Carpets ſhooting their Arrows, and have their ſlaves fetch them, is an unmanly Exerciſe. Some are ſo vainly idle, that they commit the very dreſſing & undreſſing of themſelvs to their ſervants, which is a womaniſh Faſhion; there may be

ſome

ſome ſtate in it, but certainly no convenience. A ſmall competency of Strength ſufficeth for common Actions, and Agility ſerveth the turn better then Robuſt Force. Groſs and fat bodies are more ſtrong in their Center, but have a leſs Circumference or Sphere of activity, being burdens to the earth and themſelvs: Light and nimble bodies, though of leſs Strength, have more uſe and enjoyment of it. The want of a convenient proportion of ordinary Strength, renders the Body more infirm and defective then any extraordinary meaſure thereof can advance in happineſs: for even in thoſe things, whereof there can be no exceſs, and ſo a mediocrity cannot be the perfection, yet it is the Center and hart of the whole. It may ſeem ſtrange that Strength ſhould be increaſed by ſickneſs and diſtemper, which is an Infirmity, as in Feavers, Madneſs, Anger, yea ſometimes by fear it ſelf. But this

ſtrength

Strength ariſing from a ſudden conflux of ſpirits is not ſolid and permanent, conſiſting rather in a violent quickneſs then in a conſtant endeavour; and this extraordinary expence of ſpirits ends afterward in a greater weakneſs. Beſides, in Man there may be another reaſon more ſtrange then the former, which is, that the mind by doubting and diſputing gives a check to the full & free delivery of Bodily Strength (whereas in ſuch caſes Reaſon is ſuſpended) and the ſame power doth many times effect that by a nimble impulſe, which it could never do by a dull contention. Prudent Caution is an hindrance in Action, yet in that it prevents the occaſion it is better then Strength, the confidence whereof betrays us to Duels and Dangers. The other which is the Strength of Bearing is as neceſſary in the life of man as the former, yea in all bodily action there is ſome ſtriving and ſuffering, eſpe-

cially

cially if there be a want of natural ability. Lameneſs adds pain to weakneſs, and a crooked back is its own burden. A hardy carcaſe is a ſtrong Breſt-work or Fortification to the ſoul: Hardineſs in the one being analogous to Patience in the other, yea the former facilitates the latter, and many times ſaves it the labor. No Bodily Suffering in this life can be extream, for when it exceedeth, nature yieldeth and giveth up the Ghoſt, and as long as ſhe affordeth ſtrength it is baſeneſs not to bear. He who inures his Body to Suffering beforehand, hath ſo much the leſs to endure afterward, ſo that it comes not upon him all at once. But Mans Happines cannot conſiſt in Bodily Strength, it being not ſeated in his Spiritual, but in his Corporeal part. Reaſon, as hath been ſhewed, may hinder Strength by Caution and declination, or otherwiſe back it with a good Reſolution, and wiſely manage it with Diſcretion,

tion, but adds no ſenſible force to it: Nor doth the mind act its own body as an Angel doth an aſſumed carcaſe. Yet hath Nature armed man with ſuch a proportion of Strength, by which, with the advantage of his Wit he is able to tame or ſubdue any Beaſt, at School-play, as we ſay, with Inſtruments and Engines, though not by downright Blows. Thus I eſteem *Archimedes* a ſtronger man then *Milo*, for he by his Engines could perform far more then the other by his Arms: and ſo was *Cæſar* a greater Souldier then either *Hercules* or *Achilles*, really effecting greater things by a wiſe conduct of his affairs then are fabled of the others: and perhaps the Monopoly of Gun-powder when it was firſt invented might have effected more then them all, and conquered the whole World. As for this ſtrength of enduring, Man hath naturally leſs of it then moſt of Beaſts, not only as he is

more

more tenderly bred, and his Body mollified with warm clothing, but in his very conſtitution, being more infirm in his Infancy, and more decrepit in his Old Age.

VIII.

Of Beauty.

STrength is a Tyrant, but Beauty a naturall and lawfull Prince, born to reign, as the Philoſopher obſerveth. There is a kind of naturall Magike in it which bewitcheth us we know not how; as ingenious *Xenophon* in the perſon of *Critobulus* elegantly expreſſeth it. The very firſt ſight and preſence of it attracteth the eies of every beholder, like the ſudden appearance of a Candle in a dark room. It is the moſt excellent Object of the moſt excellent Senſe, the darling of Fanſy, which tradeth in Images and *Idea's* within, and meeting with ſuch curious

curious pieces abroad entertaineth them with great delight. And if it were true, that the Soul is the Architect of its own Body (as certainly the Body is prepared and fitted for the Soul) it were a very good reaſon why it ſhould ſo much delight in the beautiful compoſure of anothers Body, which it intended in its own: as an Artiſt is much affected with any excellent Work of the ſame kind. This *Venus* of Beauty is the Mother of vulgar Love, and ſo alſo of that which they call Heroicall: though the Graces attend her, and Virtue the true Beauty of the ſoul bear her company, yet ſhe uſually acts the chief part in the Play, but alwaies the firſt: the very Picture of *Philoclea* firſt enamoured *Pyrocles*. *By it*, ſaith *Siracides*, *Love is kindled as with a flame.* It is the chief ingredient in Loves *Philtrum*, which ſo much enchanteth the minds of men, raviſhing and tranſporting the ſoul,

and

and putting it into a ſtrange extaſy of delight; and is indeed the chief of all ſenſuall pleaſures, the inmoſt Bower in Fools Paradiſe, as *Auſonius* deſcribeth it,

Myrtus amentes ubi lucus opacat Amantes.

where they live together in the ſecret ſhade of wanton Vanity and pleaſing Madneſs. Surely this moſt generous and glorious Affection was never intended by God and Nature for ſo mean an Object, nor for any created excellency, but for him who is the Beauty of all Beauties, to whom *Solomon* in his *Canticles* doth rightly apply it, and the bleſſed Spirits in Heaven perfectly exerciſe and enjoy it in their Beatificall Viſion. But vain men having ſet their hearts upon an Earthly Beauty, Idolize it with a Divine Love; and we may obſerv them in their courting and dallying, ſtill to run

run out into Deifying Complements and Divine Adoration: which plainly ſhews that the naturall Inſtinct and Inclination of Love aſcends toward a Divinity, but being thus debaſed by Luſt, is prodigally ſpent upon an inferior Object. Yet this created Beauty is a chief excellency of Nature, and a Beam of that Infinite Brightneſs. As the erect Poſture of Mans Body, ſo his Face, which is the chief part thereof, being compoſed of greater variety of curious Lineaments, and fairer Colors, is more excellent then any Beaſts. Generally all kind of Beauty is of great eſteem. In building or furniſhing of an Houſe, the Show and Sight coſt as much as Conveniency. In Apparell, Faſhion and Comelineſs are as dear as Uſefulnes. Handſomeneſs in an Horſe doth as much advance his price, as Goodneſs. In Civill converſation, *Formoſa facies muta commendatio eſt*, beſpeaking and gaining favor and

good

good will, which is no ſmall advantage in humane affairs, and certainly the greateſt of worldly comforts. *Abſolom* gained much upon the People by his Beauty. It preferred *Alcibiades* to the love and care of his Maſter *Socrates*. It endeareth Children to their own Parents, and is many times a ſufficient Portion in Marriage. It prevails much by its own proper authority, but is an excellent ſetter off to great Fortunes, and true Virtues; as Varniſh to Colors, or the refraction of Light upon Metals. But the vanity thereof doth ſufficiently appear in it ſelf, being but a meer *Superficies* of the Body, which is the far meaner part of Man, and not ſo much as skin deep, as ſome allow it, for turn the skin outward, and it will appear to be the Reverſe of all Beauty, and a moſt horrid Spectacle of Bloud and Rawneſs: So that indeed this beautifull Idoll is not much more then the reflection of it from the Glaſs,

Glaſs, which is but a meer *Spectrum* or Shadow. Either Beauty is no reall excellency, or rather Fanſy, which is the Judge thereof, is ſuch a wanton Spirit, that it is not alwaies conſtant to it ſelf; for it is not only variouſly apprehended by ſeverall men, as it is ſaid the *Æthiopians* paint the Devill white: but the ſame perſons at ſeverall times variouſly judge of it. The *Perſians* highly eſteemed an Hawk-Noſe, becauſe their *Cyrus* was ſo ſhaped. *Alexanders* Courtiers wried their Necks like him, and the *Roman* Ladies affected the color of *Poppæa's* Hair. The *Iriſh* do the like: and we alter the cut of our Heads and Beards almoſt every year, and I am perſwaded, if it were as much in our power, we ſhould have as many new faſhions and changes of our Bodies as we have of our Garments and Attires. But whatſoever the true value of Beauty may be, ſurely the owner enjoyeth it only at the ſecond

cond hand, either from the Glaſs, as the Flower thereof, or from the favor of others, which is the beſt Fruit it yieldeth.

IX.

Of the Goods of Fortune.

THE Gifts of Fortune are the Good things of the gr[illegible]ody of the World: and are of three ſorts, Riches, Objects of Pleaſure, and Titles of Honor: which one rightly terms the Worlds Trinity.

Ambitioſus Honos, & Opes, & Fœda Voluptas,
Hæc tria pro trino Numine Mundus habet.

Theſe three make up the whole Inventory of Fortune, and are all ſummed up in a Crown, or the Roiall State, which the Heathen called the faireſt Gift that the Gods beſtowed

ſtowed on mortall men. Beſides it hath a peculiar Prerogative, which is, that Grandeur or Supremacy, which we commonly call *Majeſty*, whereof no inferior condition is capable. Princes are in this ſenſe more then men, Political Giants, like *Briareus* having an hundred hands, yea thouſands, and millions of hands, with all which they act good or ill. *Regum ingenia ſunt fata temporum.* We cannot well diſcourſe of the goods of Fortune without this, which is the greateſt of all, and becauſe it is the ſummary of them, eminently including all in it ſelf, we will particularly inſiſt on it, not as a Civill Inſtitution, though of the beſt kind, but as a Perſonal Felicity; which is ſo great and ſo much admired by other men, that the labour lies moſt on the other hand to demonſtrate the Vanity thereof. The World hath always declaimed againſt uſurping Tyrants, and Philoſophers have as much cried down

down their happineſs. They are Kings of a Baſtard kind, which yet commonly afterward obtain a Legitimation. Certainly Tyranny, even in lawfull Princes, is as great a miſery to themſelvs as to the people. It is the happineſs of Chriſt's Kingdom, *That his people ſhall be willing in the day of his power.* The love of the Subjects makes Soveraignty pleaſant, without which it is like the Kingdom of Satan, a very Hell of Diſorder and Diſcontent. All men admire a Crown, becauſe they ſee the luſtre, but feel not the weight of it; this ſeems lighter, becauſe they never wore it, and that greater then it is, becauſe they cannot wear it: we naturally admire that which we cannot attain as well as that which we cannot underſtand, looking upon it as Peculiar and Sacred. Therefore it is a very hard thing to give a clear demonſtration of the Vanity of this opinion, which cannot be confuted by

by experience. The *Spaniſh* Page, who in a high diſtemper of Fanſy imagined himſelf a great Emperor, and was maintained in that Humor by his Lord, had ſome kind of taſt thereof. The Scripture expreſſeth the greateſt Glory and Pomp of Princes in no better a Phraſe then, *Much Fanſy*: There are ſome more reall taſts of Royalty, which any private man may have. Every Maſter of a Family is a King within doors. The beſt pedigree of lawfull Monarchy is from it, and Princes ſtill affect to be called Fathers of the Country. Though Families are ſubordinate to Kingdoms, yet it is true of Kingdoms as well as of them, *Omne ſub regno graviore regnum eſt*: the greateſt Potentates are not Omnipotent, but as much croſſed in their wills as others, who as they have leſſer Abilities, ſo they have lower Deſigns. Thus may private men *Deguſtare Imperium*, even that Empire which is without them,

and over others, but certainly every man may be *Rex Stoicus*, a King in his own Microcosm: which he who knows how to rule well, may despise a Crown. But the most satisfactory Evidence is that which may be collected from Princes themselvs, especially such who have had the experience of a Private life, and so can best judge of both. Such commonly prove the ablest and the wisest, enjoying and improving Roialty to the utmost. *Sylla* the Happy laid aside his Dictatorship, because he esteemed a Private life more Happy. *Augustus* was partly of the same mind, and deliberated about it, but not so confident. As *Periander* said of Tyranny, It was a hard thing to keep, and dangerous not to keep. Our common saying is very true, That the best Condition of life, is between a Constable and a Justice of Peace, if the Constable and the Justice would support such in that middle estate: but commonly

ly men in Office take a pride and a delight in oppreſſing Private men: they think Juſtice but an ordinary and dull thing, Injuſtice is more eminent and extraordinary: ſo that many wiſe men, who would fain live quietly, are neceſſitated to accept of Authority, and part with ſome of their Happineſs to ſecure the reſt. Yet *Dioclesian*, though he judged it abſolutely neceſſary to continue the Empire, voluntarily left it, and would never after reaſſume it, though he were highly threatned to it. In *Julius Cæſar* himſelf, who profeſſed it his Chief Good to be Chief, *Inſultare omnium capitibus*, and had rather be the beſt man in a Pariſh, as we ſay, then ſecond in the City of *Rome*, yea, was not contented with the Thing, unleſs he might alſo have the Name of a King (which partly intimates the Vanity thereof) we ſhall find *Venus* and the Muſes among his chiefeſt delights: and there is no

Prince who hath been eminently addicted to either of them, but hath placed them among his greateſt pleaſures: Now the one being the naturall pleaſure of the Body, and the other of the Mind, a common Plebeian may enjoy both as fully as any of them. What ſhall we then ſay of Fidling, and Fooling, and the vain Humors of weaker Princes? Surely a wiſe man would judge a King of Beggers as happy as ſome of thoſe yong *Roman* Emperors.

X.

Of Riches.

MOney is the eldeſt Son and Heir of Fortune, Lord Paramount, and univerſall King in every particular Kingdom. The Image and Superſcription of *Caeſar* on his Coin is more powerfull then *Caeſar* himſelf. Witty men have many conceited diſparagements of it, calling it,

it, The Excrement of Earth, Metall turned up Trump, and the like: but they ſpeak of it in its Naturall capacity, whereas they ought to conſider it in its Politike, as Money, and not at Metall: & ſo it is rightly defined, the Meaſure of all commutable things. In this ſenſe *Petronius* calls it, *Jovem in arca*: and they who profeſs an abſolute contempt of it, muſt alſo deſpiſe all externall things, whereof it is the price and value: and without a competency whereof the outward Man cannot be maintained: for particular men having impropriated all the Good things of the World neceſſary for the life of Man, they will be left in a worſe condition then Brute Beaſts, who are either nouriſhed by Men, or may Forrage for themſelvs. Wherefore leaving ſuch who have Bodies, and yet deſpiſe the means of preſerving them, to feed on their airy notions, we will diſcourſe of the ſeverall Eſtates and

Revenues of others who too much admire them, and ſhow what Happineſs every Degree and *Cenſus* of them may contribute to the life of Man. The firſt ſort are ſuch as have all their Eſtates in their own Hands, that is, live upon their daily labors, being ſlaves to every man who will hire them: which is a condition almoſt as ſervile as to be enſlaved to one proper Maſter, the one being of Neceſſity, as the other of Compulſion. For this reaſon the *Jews* generally refuſe even Mechanicall Trades, as bordering upon the ſame inconvenience, and are commonly either Merchants or Phyſicians. Yet this mean Condition hath a bleſſing in it, for as ſuch are ſure never to gain much, ſo they are ſure never to want much, ſo long as Health and Strength laſt. Rich men need their Labors as much as they need their Riches. An able Body may well earn its own Living. The ſecond ſort is of them whoſe Revenues are

ſufficient

ſufficient to maintain them in a generous and free kind of life, or at leaſt ſo as they may command Buſineſs, and need not be commanded by it, taking as much or as little thereof as they pleaſe; which renders it the beſt of Recreations, and takes off the Burden and weariſomneſs of it. This ſort of men, though not the richeſt, may live as happily as any, if they do not wrong themſelvs by covetous Deſires, or too preſſing Emploiments. The laſt are ſuch as have an Exceſſive and Superfluous Eſtate, which as it is a great advantage of doing Liberall and Magnificent things, ſo it is a very great tentation, not only to Idleneſs, but alſo to Luxury and Prodigality. A great Eſtate, without great Abilities to manage it, cannot be improved to the hight in the right uſe of it, but that the greateſt part of the Water will run beſide the Mill: on the one hand Vain Company, Paraſiticall Servants,

French Cooks and Tailors, Gamesters, Usurers, and such Birds of prey will devour most of it: on the other hand Covetousness will rust it, and bury it like a hid Treasure or Talent in the ground. Of all three the middle is the safest, and *Agur's Dimensum* the best, if a man can think so as he did. Yet the highest Degree of an inferior Rank doth not only excell in the same, but is more valuable in the true Accompt of Estates, then the lowest Degree of an higher Rank. As for example, A rich Yeoman if he turn Gentleman, may be a poor and mean Gentleman, and a rich Gentleman made a Lord, may be a poor and mean Lord, not only in the Estimate of Honor, for that is another consideration, but even in this Accompt of Riches, with relation to the Degree of Honor, for the Estate must alwaies hold a proportion with the State and Port which a man bears. Again, the Rates of particular things

are

are wiſely to be conſidered, as well as the quality of Eſtates in generall. The firſt conſideration to be had in Expence, is of things Neceſſary, as of Food, Raiment, and the like. *Diogenes* wondered that a Statue ſhould be ſold for more then a buſhell of Wheat. The ſecond is of things Uſefull and Convenient. It is very ill Husbandry to want any cheap conveniencies, and it is far better laying out money upon ſmall Wares of daily uſe, then upon coſtly Trifles. To want a good Book, becauſe it is ſomwhat dear according to the rate of Printing, or not to have the beſt adviſe in a Caſe of Phyſike or Law, becauſe it may coſt a little more, is fooliſh; for ſuch Intellectuall things are worth nothing if they be not worth far more then they coſt. The laſt conſideration is of Ornament and Delight, as Jewels, Flowers, Pictures, and ſuch like rarities of Nature or Art, which are alſo valuable in their kind,

and are commodities fit for ſuperfluous Eſtates. Rich men ſeem purpoſely to have inhanced the price of them, that ſo they might have occaſion of laying out their great Riches for themſelvs, which otherwiſe they could never ſpend in an ordinary way. The Vulgar honor Great men for thoſe things, and value them according to the price which is ſet upon them: but a Wiſe man, who conſiders their true and naturall worth, need not envy them the Happineſs of a fair Diamond, or ſtrange Tulip, or *Michael Angelo's* Maſterpiece. Or if theſe things be ſo valuable, why ſhould we not as highly value ſuch Ornaments of Nature as cannot be bought for money: Beauty is a richer Ornament then gorgeous Apparell, and diſcreet Elegancy then great Coſt. When others preſented *Socrates* with their ſeverall Gifts, poor *Æſchines* preſented himſelf, and outvied them all with a Complement.

Credit

Credit and Reputation are the greateſt Expenditors, Garbs and Faſhions of Apparell, Sumptuous Entertainments, the Pomp of Feſtivals and Funerals, and the like, which are the Cuſtomes of the People, are more chargable then the Cuſtomes and Impoſts of Princes. The braveſt Minds could be content with the leſt, but they ſtand upon their Honor, and others make them pay for it. The ſtrangeſt Humor is of the Covetous, who leaſt need Money, and yet moſt affect it, and of Prodigalls, who moſt need it, and leaſt regard it. The way between both, is ſo to ſpend, as a man may continue ſpending through the whole courſe of his Life, and leav to his to ſpend after him. The firſt is a Debt which he owes to Himſelf, the ſecond to Poſterity. But no Money can purchaſe true and perfect Happineſs, becauſe it trades only in the Market of things commutable, and cannot buy out the proper Goods either

either of Body or Mind. *Craſſus* counted him a Rich man who could maintain an Army with his own Revenues: and indeed he ſpake the moſt of Riches, for he who hath an Eſtate to keep an Army, may have an Army to keep his Eſtate: yet we have a ſad Inſtance of the contrary in the ſame man: for both he and his great Army, with his Son and Heir fell together, and left his great Eſtate to others. The Examples of ſuch great Rich men in former times, may teach us to deſpiſe the poor Pedlers of our times, who ſpend all their lives in gaining ſome few Thouſands, and when they have ſcraped together all they can, dy Beggers in compariſon of a *Craſſus*, or a *Seneca*: and ſo are defeated of their chiefeſt ambition, which is to be ſaid to dy Rich.

XI.

Of Pleaſures.

MOney is the Pandar of Pleaſure, and Purveior generall for the Fleſh: as he ſaid to his Soul, *Thou haſt much Goods laid up for many years, take thine eaſe, eat, drink, and be merry.* We ſpeak not now of Pleaſures Spirituall, which *Orpheus* intendeth in that Metaphoricall Sentence, *Perpetuall Drunkenneſs is the reward of Virtue*: and our Wiſe man expreſſeth more ſoberly, *A Good Conſcience is a continuall Feaſt*: but of thoſe Pleaſures to which theſe Metaphors allude: not as they are the native Pleaſures of the Body, but the outward Objects and Inſtruments thereof which the World affords, and the Body uſes; the Divine Oracle tells us, *There is nothing better for a man, then that he ſhould eat, and drink, and make his*

his Soul enjoy good in his labor. Pleaſure is the Pay of Nature, which turns Work it ſelf into Sport: Yet there are are ſome ſtrange Spirits, who ſeek to put off their own Nature, and are diſpleaſed with the very Pleaſures thereof, differing from other men, as though they were Creatures of another *Species.* Such were ſome of the ancient Philoſophers, who affecting to be ſingular & ſupervulgar, and taking advantage of the common inclination to Exceſs in Pleaſures, reſolved upon the contrary Extreme, that ſo others being conſcious to themſelvs of their own Infirmity, might admire them as more then Men. But it is a great and univerſall Error to admire things for their difficulty and rarity rather then value them according to their true worth: We are naturally ſo fond of this Humor, that if we do but hear of any ſtrange thing, we love to enlarge it, and act it in Buskins. Difficulty ſeems to add

add the honor of a Miracle, which is Sacred and Religious: but ſuch are the Miracles of Juglers and Enchanters, whereas all Gods Miracles are of great uſe and efficacy. There are difficult trifles and difficult vices. To ſtarv a mans ſelf is as ſinfull as it is difficult. It hath been the practice of Superſtitious perſons in all Ages to torture themſelvs like *Baals* Prieſts: as though to deſtroy or wrong Nature, were to worſhip the God of Nature, *Who will have Mercy, and not Sacrifice*; Mercy to our ſelvs, as well as to others. It is true, there is Spirituall Phyſike as well as Naturall: but neither Feaſting nor Faſting are a Chriſtians conſtant Diet. Diſcreet Sobriety is the beſt uſe of Nature, not only moſt wholſome, but alſo moſt pleaſant, Hunger is the beſt Sawce: for it ſawceth the Palat, as others do the Meat: and the reducing of our Stomach to our Diet, yields more ſweetneſs and delight, then the fitting of our Diet

to our Stomach. The firſt exhalations of Corporeall Spirits are alwaies freſheſt and quickeſt : therefore we ſhould never ſet our Pleaſures on tilt, nor jade our Recreations. *Too much Honey is not good.* Surfetting is ever nauſeous and crapulous, and ſo a forfeiture of that Pleaſure wherein it exceedeth. The beſt way of enjoying Pleaſures, is fairly and ſoberly to entertain them when they offer themſelvs, not Gnathonically to hunt after them, or feed on them with longing deſires which cannot be ſatisfied. Thus a ſober man may enjoy more even of thoſe outward Pleaſures then all the mad *Roman* Emperors : and certainly they did over-run the pureſt part of Pleaſure by cloying their Appetite, and dulling the Reliſh thereof, and therefore invented new prodigious Pleaſures, as nothing ſatisfied with naturall and ordinary. As a Bear is mad after Honey, ſo ſome men, by reaſon of their naturall

naturall Conſtitution, or unnaturall Luſts, are ſo madly ſet upon ſome particular Pleaſures, that whenſoever the Objects thereof are preſented unto them, they cannot poſſibly forbear, proſtituting Fame, and Fortune, Reaſon, Religion, and all to their fooliſh Fanſies and vain Deſires. The Vanity of all theſe worldly Pleaſures appears in this, that if they be ſtrong and quick, they are very ſhort, and if they laſt longer, they are very dull: and the Griefs and Miſeries to which we are all ſubject, are far greater in proportion then our Pleaſure. A Fit of the Stone or Gout puts us into an Extaſy of Pain, more acute and laſting then the greateſt raviſhments of any bodily Pleaſures: nor was ever ſuch an Inſtrument of Pleaſure invented, as the Rack, the Croſs, the *Perſian* Boat, the Bull of *Phalaris*, were terrible and tormenting. Many Pleaſures are very ſhamefull, but all have ſomething of Levity in them, which

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is expreſſed by our Laughing, Playing, Dallying, and the like relaxations of Body or Mind. This ſhows that we ſhould only uſe them as Recreations, and not make them our conſtant Buſineſs, or Courſe of Life.

XII.

Of Honor.

HOnor moves in an higher Sphere then Pleaſure, and commonly Retrograde to it: For Honor conſiſts in Action, but Pleaſure in Recreation. Honor is the price or value of any thing ſet upon it by God or Man. Every Creature is Gods Coin, and he hath ſtamped upon it the valuation of that worth and excellency which is in it, according to that *Claſſis* in which it is ranked, and the particular Eminency of it in its own Kind. This is *Honor in honorabili*, true naturall Honor, though not honored by men,

men, as Beauty is truly beautifull, though no Ey ſee it. The other is Mans Eſtimate or Indication thereof, which is *Honor in honorante*, and this is the Honor whereof we now ſpeak, as one of the Goods of Fortune. Civill Honors are very neceſſary in a State, for thereby the State it ſelf becomes more Honorable, & more compact within it ſelf, by an orderly diſpoſition of all the Members in their ſeverall places and degrees. The *Romans* made the beſt uſe of it of any State in the World. They divided themſelvs into three ſorts, *Nobles*, *Knights*, *and Commons*, as their higheſt, middle, and loweſt Ranks: and all of them were capable of moſt honorable Emploiments and Offices of State; ſo that they who were not born to Honor, might acquire it, and they who were might augment it; from their Birth they were ſtiled *Libertine*, *Plebeian*, *Patrician*, and the like; from their Offices, *Conſular*, *Pratorian*,

Prætorian, *Quæſtorian*, *Senatorian*, and the like: from their Actions, *Triumphall*, *African*, *Aſiatike*, *Father of the Country*, and the like: and though Titles of Honor were not to be purchaſed for Money among them, yet in their Cenſing they had ſome conſideration of mens Eſtates: For he who well husbandeth his private Eſtate doth thereby enrich the Commonwealth, and bears a greater ſhare of the publike Charge. Their Images or Arms were not Enſigns of the Family, but of the Perſon; and no man was permitted to ſet up his own Image, till he had aſcended the Curule Chair, which was a Perſonall advancement. Continuation of a noble race for many ages is a great bleſſing of God upon it, and the Honor of the Anceſtor, an Heirlome as due to the Poſterity, as any Honorary Eſtate annexed unto it; yet certainly Perſonall Honor is the worthier, and the beſt foundation

of

of the other; though that prevail far more in the favor and opinion of men; so that whereas New men by their most honorable performances can hardly defend themselvs from contempt, Hereditary Nobility is as hardly lost by the greatest vices; Though the Law and Princes who first bestowed it, revoke it for Treason or other forfeiture thereof, yet I know not how something still sticks in the Minds of men, and the Character of their ancient Nobility seems indeleble: so Fatall is it to be born, or not to be born of Great Parents in the judgement of the world. The Case is the same with that between Protestants and Papists concerning Antiquity: the Papists deduce it through many Successions, but the Protestants derive it from the first Originall. *God hath made us all of one Blond*, and *We are also his Off-spring*, and descend from one common Ancestor. But it must be so as the World will have

have it, and wiſe men ſhould not be too Philoſophicall herein; for it is Politically good and uſefull in the generall, at leaſt far better then a confuſed equality. The beſt Rule for all things of this nature, is neither greatly to affect them nor diſdain them. The greateſt Happineſs of Honor is the favourable reſpect and inclination of others, which of all outward things, Honor and Beauty, (the Eſcutcheon of Nature) do moſt effectually procure; and the Good will of men is a very great Comfort, ſweetning a mans whole Life, and entertaining him in all Companies; but the very ſame thing ſufficiently demonſtrates the Vanity thereof, that it is in the power of others, whoſe Humors are as inconſtant as the Waves, and their Breath as vain as the Winds. The very Enſigns of Honor ſhow what it is; the *Trophies*, *Banners*, *Eſcutcheons Creſts Pictures*, *Images*, and the like. *Veſpaſian* was tired with

with a Triumph, the greateſt ſolemnity and ſhow of Honor that ever was inſtituted among men: and certainly it could not but weary a grave and wiſe man to be carried up and down the Streets to make a ſhow to the People.

XIII.

Of the Goods of the Mind.

THE Mind is the third and higheſt Region of Man, which includeth the other two within it ſelf, and communicateth Heat and Life unto them. As it informeth its own Body, ſo it manageth and improveth all the Gifts of Fortune. *Thales* to ſhow how eaſy a thing it was for a Philoſopher to grow rich, foreſeeing the fruitfulneſs of ſome Olive yards, bought them at the beginning of the year, and got a great ſumm of money by them. *Solomon* having a large Heart, employed

ployed and husbanded his large Eſtate as providently as any mean man doth his ſmall Fortune. He was a great Merchant, trading into *Egypt* and *Tyre*, even as far as *Ophyre*, and thrived exceedingly by it: and he expended his great Riches in a moſt Glorious and Magnificent manner. *Lucullus* was famous for his Feaſts and Entertainments. *Petronius* a Maſter of Pleaſures inventing Laws and Orders even of Licentiouſneſs. What Honor is, without Activity and Nobility of Spirit, theſe times of triall ſufficiently diſcover. The Mind of one Man ſufficeth for the Government of a whole Nation, yea of all the Nations in the World: which though it never happened to any, yet we have large Inſtances in the firſt four Monarchs of the ſufficiency of ſome Great Spirits. The Mind of man is capable of knowing all things: God hath ſet the World in his Heart, which is an Intel-

Intellectuall Globe, wherein all things ſubſiſt and move in Spiritual Images and *Idea's*, not only Individually and Phyſically, but alſo Univerſally and Metaphyſically. Thus the whole World is Mans Univerſity: and there have been ſome ſuch Monarchs of Learning, as have been ſingularly excellent in almoſt all Arts and Sciences. *Animus cujuſque eſt quiſque*: The Mind is the Man. The *Genius* of a Wiſe man ſeems to differ almoſt as much from a Fools, as a Man doth from a Beaſt. It is true, all ſouls are equall in their Kind and Faculties, but certainly not in the degrees of their Powers and Virtues. In Heaven, where the Spirits of juſt men ſhall be made perfect, yet they ſhall all differ one from another in Glory, which is the perfection of their Grace. *Homo homini quantum intereſt?* and as the enjoiment of the Chief Good is the proper perfection of the Mind, ſo the Ex-

cellency or Baſeneſs thereof is beſt diſcovered by the higher or lower moving thereof toward this perfection. Some mens Minds are ſet wholly upon drudging and moiling, which is a condition not much above Beaſts. Others have a Humor of Gaming, others of Dallying and Sporting, of Eating and Drinking and making themſelvs Merry, ſuch as think themſelvs no mean Fools, of making themſelvs Famous in the World, of Riſing higher and higher, like ſeeled Doves they know not whither. Some of Learning much, and Practiſing little; ſome of Ruling others, and yet neglect themſelvs; others of Ruling and Governing themſelvs, and yet neglect their Chief Good, which is infinitely above themſelvs, ſetting up thoſe inferior ends inſtead thereof. Like *Barclays Heraleon*, we have all ſome particular Madneſs and private Fanſy. It is commonly ſaid, that *Men are twice Children*,

or

or rather the follies of Childhood grow up into our whole life in greater degrees & more maturity. The old Adage is very oppoſite, *Children play with Nuts, and elder men with Oaths*, then which no ſport can be more fooliſh and dangerous. Thus do mens Ends and Aims diſcover their Principles. The White of the Ey and the White of the Mark are tied together with a direct Line. Every Creature in its ſeveral kind hath a natural *Acme* or Period of perfection to which it tends, and which it endeavors to attain with all the power and vigor it hath, only Man degenerates into lower and baſer Ends then that for which he was made, buſying himſelf about ſome particular Deſign, and ſo goes on from one thing to another, neglecting that higheſt and chiefeſt Good, whereof he is capable, which is the greateſt Error of Life, and brings upon him the curſe of *Cain*, rendring him a Va-

gabond on the face of the Earth, and makes him wander up and down like a Begger, knocking at every door, and crying out to every Creature, *Who will ſhow us any Good?* Never thinking to gain this ſetled Eſtate of Univerſall and perfect Happineſs, which may ſupply all his wants, and maintain him in a State of perfect Felicity; but rather chuſes to live miſerably upon the ſcraps of the Creatures, ſharking and ſhifting as well as he may, to ſupport this frail life, and ſatisfy the neceſſities thereof: and at laſt wiſhes he may dy like a Beaſt, having lived like a Beaſt, and made no proviſion for an Eternal Life. The Jewel of Mans true Happineſs is to be found in this Treaſury of the Mind, yet not among the inferior and particular Goods thereof, but in the fruition of the Chief and Univerſal Good, without which all the reſt are vain, and of no value.

XIIII.

Of Learning.

THe firſt and loweſt of the Goods of the Mind, is Learning, or Speculative Knowledge, that *Pabulum Animæ* which never ſatiates, but is more increaſed by feeding, and not diminiſhed by communicating. No ſort of men who ever had any taſt of Letters have diſtaſted or deſpiſed them; Whether they have been Beggers or Kings; as *Diogenes*, and *Alexander*; Courtiers, or Scholars, as *Ariſtippus* and *Plato*; Souldiers, or Gownmen, as *Cæſar*, and *Cicero*; Epicures or Stoikes, as *Horace*, and *Brutus*; Chriſtians, or Heathens, as *Paul* and the *Athenians*. The fame of Learning is far leſs then the inward pleaſure and delight thereof. *Antiſthenes* being asked what he gained by it, anſwered, That he could talk with himſelf, ſo that he needed not to

go abroad and be beholding to others for exerciſe or delight. It is no ſmall Happineſs to live comfortably within doors: and to entertain our ſelves with our own Thoughts, being never leſs alone then when we are alone. Intellectuall Contemplation is more pleaſant then Sight, and Generation of the Mind then that of the Body. The loweſt and meaneſt part of Learning is, that which we commonly call Pedantical, conſiſting in the forms and Pædagogy of Art, as Grammar and all other Humane Inſtitutions, though ſuch be very uſefull in their kind, and may conduce much toward that knowledge which is Natural and Real, as being the Inſtruments and vehicles thereof: yet the Knowledg of the Things themſelvs being the End of them is far more excellent: and the more or leſs they contribute thereunto, they are ſo much the more or leſs conſiderable. The common Infirmity of this

this kind of Learning is to be more curious then needfull. What a ſtrange madneſs is it in our Grammaticaſters to trouble the world with their diverſity of opinions concerning the right pronunciation of an *Iota*, or the Orthography of a word, as whether we ſhould write *Fœlix* or *Felix*, rather then ſtudying to be ſo? Not much unlike is the Humor of Critikes, who ſtudy Cabaliſtical Interpretationsof Claſſike Authors. The Fiction concerning the Grammarian is very witty who conſulted *Homer* in Hell why he began his *Ilias* with Μῆνιν, and he anſwers him, becauſe it came into his head to do ſo. Nor much better is our too great affectation of old and obſolete Languages: though ſomething may be pick'd out of them: yet as there are ſome Mines which have ſome Grains of Gold in them, but ſo few that men think it not worth their labor to extract them: So in all thoſe Studies, it is

firſt to be conſidered whether the Profit will anſwer the Pains: certainly it is a great vanity to cry up that for the only Learning, which conduceth leaſt to Practice, and the true Happineſs of Man, only becauſe it is rare and difficult. To know that which few know, better pleaſeth and more advanceth Fame, then to know that which all ſhould practice. This is that kind of Knowledge which puffeth up rather then edifieth: and you ſhall obſerv generally a ſtrange tumor in the Profeſſors thereof; like Courtiers and men of Ceremony, who being exactly curious in their Complements and *Puntilio's*, which others deſpiſe, and therefore neglect, think themſelvs the only Brave men. Next above this kind of Learning is Hiſtory, or the Knowledge of former Times and Actions of men, which is very profitable, ripening and preparing the Mind for Buſineſs, by acquainting it with the greateſt Affairs

fairs of the World : yet there is much Pedantry in the Study thereof, where men are moſt curious in the moſt inconſiderable paſſages and circumſtances, and moſt affected with the antiquated pieces thereof, ſeeking to ſet together ſome ſcattered fragments and remains which are very uncertain and conjecturall, & ſuch as Time, the beſt of Critikes, hath reſigned to Duſt and Oblivion.

The moſt excellent Learning is the Study of Nature and the works of God, of Morall Virtue, and true Piety, and the like, which more immediatly concern the Happineſs of Man : yet in thoſe alſo there may be as much Pedantry, and more dangerous then the former : when this Knowledge of Practical things terminates only in Speculation and Notion. There is nothing more hurtfull to Man then ſuch Pedantical Knowledge : it fills the Head with Conceits and *Caprichio's*, the Life with Fooleries and For-

malities, the Schole with Sects and Opinions, the Church with Schism and Superstition. As *Aristippus* compared the Sophisters of his time to the meaner sort of *Penelope's* Suitors, who were entertained by her Maids, but never had the sight of her self: So they studied only such Arts and Sciences as are the Hand-maids of Wisdom to dress and adorn her, but were not acquainted with this Mistress of Life. It is reported of a great and wise Nobleman of this Nation, who being entertained by the University, and brought to view the publike Scholes, the Logike-Schole, the Rhetorike-Schole, the Physike-Schole, the Divinity-Schole, and the rest; after he had seen them all, asked the Scholars whether they had one Schole more, namely a Schole of Discretion. Such wise men as *Solomon*, *Xenophon*, *Cæsar*, and others, being also learned, have by their Wisdom directed Learning

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to the right end, and improved it to the hight, gaining honor by it, and being themſelvs an honor to it. Bare Learning, though of the beſt kind, is but a Map of Happineſs, and no reall Felicity.

XV.

Of Wiſdom.

WIſdom or Prudence is the Art of Living. It is a cheap Caterer, a neat Cook, a wiſe Steward and Diſpenſer of all things. The firſt and fundamental part of Wiſdom is a clear and ſolid Judgment, whereby a man, like a well-ſented Hound, rightly purſues all the windings and turnings in the whole courſe of Buſineſs, and as it is ſaid of *Achitophel*, ſpeaks Oracles, foreſeeing and foretelling the ſucceſs of things by the ſtrength of this ſagacious faculty, which the poreblinde Vulgar cannot diſcern: and

and such commonly were the Divels Oracles: for he having a farther ken of things then men, saw them rising and coming on before them, and so foretold them. But because the Fortune of all Humane affairs is so britle, that the least crack may endanger the whole fabrike, and therefore none but God can certainly foreknow; there must be another subsidiary Art to second the former, which as a present and ready Wit to obviate or advance sudden Accidents: for as there is no Business so secure but hath some flaws in it, so there is scarcely any so desperate, but hath some opportunity of recovery, even to the last, as it is said of eternal Salvation, *Inter pontem, & fontem,* if a man have the grace to lay hold on it. *Cæsar* herein excelled all men: as *Lucan* saith of him,

——*Semper feliciter usus:*
Præcipiti cursu bellorum, & tempore rapto.

He

He who is quick in Action, had need be quick of Apprehension: and he who is sure of the latter, may more safely venture on the former; both together work Miracles. Thus *Cæsar* effected his great Designs: he seldom lost any opportunity, but was sure to clap up a good bargain for himself whensoever it was offered, which is the most thriving way in the world. Craft is of a bastard kind and suppositicious to Wisdom. Though Stratagems may be usefull in VVar, where all depends upon sudden action, and they on whom they are practised are Enemies beforehand, and so more lawfull: yet even in that, *Scipio* gained more by the reputation of his Justice and Fidelity, then *Hannibal* by all his Cunning: Certainly he was more to be honored and better beloved. But in all Civill and Domestike affairs, fair and square dealing, joined with good discretion, is generally as effectual, and alwaies more comfortable.

fortable. The next part is Action and Execution. It is an univerſall Law impoſed upon all men, *That in the ſweat of our face, we muſt earn our Bread.* He who ſhuns Labor runs upon Inconvenience, which is far more troubleſome, and ſo the Burden returns upon him with greater Preſſure. Many men of large Abilities relying wholly upon their Wit, and neglecting the uſe of ordinary means, ſuffer others leſs able, but more active and induſtrious, to go beyond them. The way to diſpatch much, is to be alwayes doing, to keep beforehand with Buſineſs, and rid it off our hands as faſt as it comes on, which makes it go away merrily. Order and Method are good helps, but not to be too preciſely obſerv'd, eſpecially ſuch as conſiſt in Imaginary Lines and Figures; as to defer to begin a buſineſs till the beginning of a Day, a Week, or a Year; whereas perhaps the end of the time precedent

may

may be as good an Opportunity, and ſo much the better, becauſe it is ſooner. Laſtly there are certain Ceremonies and Forms which muſt neither be affected nor neglected. To be of a ſober and grave carriage, to uſe a civill reſpect toward the Perſon, but yet retain the thing, yielding in Circumſtances, that we may better hold the Subſtance. We muſt live according to Faſhion and Cuſtom as far as lawfully we may. To ſalute, to viſite, to court, and ſuch like civill Complements are very commendable. It is the unhappineſs of ſome Learned and Wiſe men, who becauſe they ſee through the Vanity of theſe things, do not only deſpiſe them, but declaim againſt the World for them, ſo long, till the World exclaim on them. Though Wiſdom be the moſt curious Artifice of the Mind, effecting thoſe things which Poets imagine, and Hiſtorians relate, yet it is alſo vain and uncertain. The

wiſeſt

wiſeſt man knows not always how to levell his Ordnance aright, by reaſon of the inconſtant waving of the whole ſea of Buſineſs; and all great enterpriſes and dealings in the World are like Cranes, or ſuch other mighty Engines, which if they be well managed, perform Wonders; but if the foot once ſlip, or the Engine fail, it may knock out his brains who uſes it. But the worſt and greateſt oppoſition is from the wickedneſs of men. *The whole World lies in ſin*, which a Good man cannot forbear to oppoſe, though it be moſt contrary to all rules of Policy, and may prove the certain ruine of himſelf. Many a man againſt whom the World hath nothing to ſay, but in the matter of his God, hath been undone only by his Piety. *Machiavel* hath truly obſerved, that the way of Chriſtian Religion, if ſtrictly purſued, is directly contrary to the way of Policy. As our Saviour ſaid

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of himſelf, ſo may all his Servants ſay likewiſe. *Their Kingdom is not of this world*: The Jewes have a Proverb much to the ſame purpoſe concerning ſuch great dealers in the world. *That a greater Huckſter cannot be innocent*: which makes me wonder at thoſe ancient Worthies, *Joſeph*, *Moſes*, *Daniel*, and the reſt, how they could govern great Empires, & yet continue ſo ſtrictly Honeſt & Religious: but I conſider that they were aſſiſted by an extraordiſelf Spirit, and ſometimes God himnary was fain to help them out with a Miracle. But to *fear God and keep his Commandments*, is the only Wiſdom, and will at laſt, when the Accompts of the whole World ſhall be caſt up, be found to be the beſt Preferment, and higheſt Happineſs.

Of

XVI.

Of Philoſophy.

SOlomon ſaith, *He who ruleth his own Spirit, is better then he who taketh a City:* Yea it is no ſmall advantage in Civill affairs for a man to have the command of himſelf upon all occaſions, ſtanding upon the ſhore of a firm Mind, and beholding others toſſed on the Sea of their own Paſsions, and ſo ſuffering them like great Whales to beat themſelvs till they become tame and tractable. The greateſt Conquerors have been conquered by their Luſts, which we may truly ſtile, as *Diogenes* doth Kings Concubines, *Regum Reginas.* The end of true Philoſophy is to rectifie the Soul: The ſtrange effect thereof in *Polemon* may ſeem a kind of Theological Converſion; who coming into the Schole of *Xenocrates* with his drunken company crowned with Garlands,

Garlands, purpoſely to outface him and his Philoſophy; *Xenocrates* going on with his Lecture of Temperance, preſſed it ſo far, and wrought ſo much upon him, that he immediatly abandoned his former courſe of Life, and became his Diſciple, ſucceeding him in the ſame Schole, and proved the moſt ſtrict of the whole Sect. But though Converſion to God, from whom Man is wholy alienated, cannot be wrought without Divine Grace, yet as there are Remainders of Bodily Excellence, ſo alſo ſome ſeeds and Principles of Moral Virtue, which may be advantaged by a good Conſtitution of Body, and greatly improved by Education and Inſtruction: In this the Philoſophers went too far, that they attributed to Man a full liberty and power of governing himſelf and all his affairs by the abſolute Soveraignty of his own Spirit; and indeed the Poets ſeem better Divines in their Expreſſions

to

to this purpoſe then the Philoſophers, beginning their Poems with *A Jove principium*, or the invocation of a Deity: and aſcribing the acts of their greateſt Hero's to ſome Tutelar God. We may, yea we ought to exerciſe and improve any power we have in our ſelves, but we muſt always depend upon God for his bleſſing and aſſiſtance herein, as well as for the obtaining his ſupernatural Grace. The Spirit of a Man is very Malleable, if it be carefully and wiſely handled. The firſt and moſt immediate Iſſues of the Mind are our Thoughts, being as it were the Animal Spirits thereof, whereby it acts all its Buſineſs, or like *Leucippus* his Atomes, the Seeds of the Spiritual World: which while they float in a vaſt Inanity are loſt, and come to nothing, but being fixed and embodied, prove moſt beautifull and excellent Forms. He who intendeth what he doth, is moſt like to do what he intendeth: Yet

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we muſt not be ſo intent upon any thing, as to looſe the command of our ſelvs. Delightfull Studies are like ſtrong Wines drunk in with pleaſure, but after fill the head with a throng of unruly Spirits, which diſtemper and intoxicate it. In ſuch caſes it is good to entertain ſome other Studies as pleaſing, and ſo paſs from one to another, till the Mind be lull'd aſleep. Some by the help of a Game at Cheſs, which is a moſt ſtudious and ſollicitous Sport, have eſcaped the Tyranny of their ſerious Anxieties. As we muſt thus manage our Minds, ſo we muſt govern them by a right Judgment and pure Reaſon, abſtracted from all Fancies and Opinions. Some are wholly led by Traditions, and the Authority of others, or by their own Education and Cuſtom, which is a ſlavery of the Mind worſe then that of the Body. Some on the other ſide do ſo much affect liberty of Spirit, that they conceive a generall

nerall prejudice againſt all common Truths, becauſe they are backed by ſuch common advantages, though they are not grounded upon them. But a cleer and free Spirit ſeeketh Truth it ſelf, and entertaineth it whereſoever he findeth it, which is the right temper of a true Philoſopher. The trueſt Philoſophy, and that which diſtinguiſhes it from Sophiſtry, is to deduce it from Speculation to Action: and inſtead of Diſputing to prove it by Exerciſe and Example. There is commonly a great diſtance, and in ſome a kind of contrariety between Theory and Practice: for that Good which engages the Will and the whole Man to Practice, is not ſimple Right, but rather Profit; not Duty but Benefit. Thus though the Mind judge a thing to be Juſt and Honeſt, and ſo fit to be done in general, but withall judgeth it Unprofitable, and ſo not Convenient for him to do, his Practical Judgment oppoſeth and over-

overcometh his Speculative. He ſeeth better and followeth worſe, that is, worſe in point of Right, but not worſe as he deemeth, in point of Profit. *Cicero* like a true Philoſopher, in his excellent Book of Offices, harps upon the right ſtring, proving Honeſty to be the greateſt Utility, yea one and the ſame thing; and ſo indeed they are in themſelvs, but the Mind of Man apprehends them under ſeveral Notions: The fallacy conſiſts in this, that we look only upon the particular preſent Good, though far leſs, and do not conſider the more univerſall and greater Good to which it ought to be ſubordinate, and being oppoſed, becomes Evill; for ſo it is the loſs of a greater Good then it ſelf. A Temperate man looking upon the Wine as it is red in the Glaſs, is by his Appetite incited to drink thereof as well as a Drunkard, and knows there is a natural Good and Pleaſantneſs

ſantneſs in it: but when he wiſely conſiders the whole ſtate of his Body and Mind, and thereupon finds it will do him more Hurt then Good, he moſt willingly abſtains from it as Evil. So a man who hath a Member gangrænated, as he looks upon it particularly, is loth to looſe it with ſo much pain, but conſidering that it is better for him to part with it, then that the whole Body ſhould periſh, he as willingly abdicates it, as he would pull out an arrow ſticking in his ſide. Thus if in all our actions we would ſeriouſly reflect upon the whole Nature of Man, and of the univerſe, and upon God the Creator of all, we ſhould clearly underſtand that this great King and Governor of all hath preſcribed ſuch Common Laws for the ſafety of the whole Empire, and the true Good of every Subject, that though Juſtice may ſeem contrary to ſome particular and leſſer Good, yet it is moſt conſonant

nant to our Chief Good and true Happineſs, to which the others muſt be reduced. And thus we may gain the Practical Judgment of a right Philoſopher: but yet in the Executive part we ſhall meet with many difficulties through humane frailty and naturall impediments, which muſt be overcome by conſtant Exerciſe. Acts of Virtue confirm Habits, and Habits facilitate Acts. *Virtus docetur arte, vita diſcitur.* There are ſo many Errors and Luſts within the Soul, and ſuch Temptations without, that this *Summus Philoſophus* is but an *Idea*: and if there were any ſuch, yet without true Piety he were but a painted Image.

XVII.

Of the Sceptikes and Cynikes.

THere is ſcarcely any Humor of Men or Manner of Living, that hath any ſhadow of Happineſs, which the Philoſophers have not refined and dreſt up in its beſt Attire, and ſo preſented it to the World for the Chief Good: only Money, that common Idoll of other men, was never profeſſedly ſet up by any Philoſopher: as *Luther* ſaid of himſelf, that he had been tempted to all ſins except Covetouſneſs. The ſtrangeſt kind of Philoſophy, or rather the contradiction of all Philoſophy, is Scepticiſm, which ſprang up after all the reſt, out of their Differences and Diſputes. In all Ages when Scepticiſm abounds it is a moſt certain Symptome of the declination of true Philoſophy, and a prognoſtike of a general decay thereof enſuing, which we may juſtly

juſtly ſuſpect in theſe times, wherein plain and ſolid Truth is every where arrained, and men affecting the name of a Great Wit and Liberty of Spirit, leave the beaten path of true Learning and Wiſdom and wander at large in the Wilderneſs of their own Imaginations: which at firſt much pleaſe and delight them, but afterward prove vain and unſatisfactory: and then they grow malecontent, and quarrel with all Learning, Knowledge, Reaſon, and Religion, like diſtracted men, who by too ſtrong an intention of their Imagination have hurt their *Cranium*; ſo theſe by too much nicety and ſubtilty of Wit ſtrain their *Criterion*. But the moſt dangerous is Practical Scepticiſm, which depends upon the other; and yet the other many times proceedeth from it. Men of looſe and vitious lives, indulgent to their own *Genius*, cannot endure to be controlled neither by others, nor by their own

Judgments: and therefore affect a Licenciouſneſs in Thinking as well as in Acting. Others who are Dogmaticall enough in Opinion prove Sceptical in Practice, having a Form of Knowledge, but denying the Power thereof: yea many who have proceeded very far in the Practice thereof, being at laſt confuted by adverſe Fortune, renounce Truth, and Virtue, and Religion, and yield up all to her: as *Brutus* ſaid when he came to dy,

O Virtus, colui te ut rem, at tu nomen inane es!

Socrates indeed profeſſed, that he knew only this, that he knew nothing: which was a modeſt complaint ariſing from a thirſting deſire of knowing more, not an abandoning of that he had already: for he was a conſtant Teacher and Inſtructer of others, and moſt clear and poſitive in all his Inſtructions, which

which is fartheſt from Scepticiſm: yea he was ſo contrary to it, that he affirmed it to be Madneſs and Wickedneſs to enquire of the Gods themſelvs concerning thoſe things which men by their own reaſon and underſtanding might comprehend, as it is not to enquire of them concerning future Contingencies, which no Humane Reaſon can certainly foreknow. That Speech of *Socrates* was rather in oppoſition to the Sophiſters, who know leaſt, and yet were moſt peremptory in their opinions, and impoſed them on others. Confidence without Reaſon, or taking Truth upon truſt is a great impediment to ſound Knowledge: but to deſpair of knowing any thing, and ſo to ſit down in perpetuall diſtruſt, is an abſolute bar to all Knowledge. Sceptikes place the Happineſs of the Mind in a Tranquillity or Indifferency to all Opinions. There is undoubtedly one Truth, but they ſay there is no Rea-

ſon which hath not a contrary Reaſon, ſo that Man cannot certainly know it. To what end then is Reaſon beſtowed upon Man, if he can only hunt after Truth, and never find it out? He who deſpaireth to finde it, looſeth it, as well as he who miſtakes it. A man in a Journey meeting with many ſeverall waies, and not knowing which to take, muſt enquire, and judge, and ſatisfy himſelf as well as he may, and ſo proceed: for ſhould he ſtand ſtill and ſpend the whole day in doubting and muſing, he ſhould certainly run into the ſame inconvenience which he ſeeks to avoid: whereas by purſuing the moſt likely way, he may more probably accompliſh his intended Journey. If the danger of Erring, to which all Humane Nature is ſubject, were a ſufficient excuſe, not only Knowledge, but alſo all Action ſhould ceaſe. Judges ſhould not judge, Teachers ſhould not teach, Profeſ-

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sors of Physike or any other Art should not practice. Men should doubt of acting or not acting any thing, living, or not living, & so to avoid the Waves of uncertainty, sink into the Sea of confusion. Sceptikes are cōmonly in the Schole captious, in Life Satyrists, in the State Neutrall, in Religion Scoffers and Despisers, which are all as destructive Errors to Humane society, as can arise from any Dogmatical opinions. They generally incline to contradiction and are vehement in opposition, and yet know not but that their contrary Reason may be as weak as the other; And thus to presume that their own Negative Arguments are right and true is as much Dogmatical as any positive Affirmation, which shows the falseness and perversity of this Humor, which if it were true to it self the professors thereof should suspend all Reason whereby they act as Men, and only sit still and look

about them like Beasts. As the Sceptikes were oppoſite to all Philoſophy, ſo were the Cynikes to all Humanity: for conſidering the certain Miſeries and uncertain Comforts of the Life of Man, they judged it beſt to contract themſelvs and all their affairs into as narrow a compaſs as they could, diſcharging themſelvs of whatſoever was more then neceſſary. *Diogenes* ſeeing a Boy drink out of his Hand, threw away his Diſh: and *Crates* wiſhed that the Stones of the River were Bread, as the Water is Drink, that ſo he might be furniſhed with a certain Proviſion by Nature. Hence they deſpiſed both the Flattery and Fury of Fortune, hardning their Minds and Bodies againſt her, by lying in the Snow in Winter, and in the hot Sands in Summer, begging of Statues, and provoking common Whores to ſcold with them. Though Scepticiſm may ſeem Modeſty, & Cyniciſm Humility, and

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Poverty of ſpirit as well as of all outward things, yet theſe Humors puff up the Mind with a conceit of Liberty & Greatneſs as much as any. *Diogenes* when he ſtood in the Market to be ſold for a ſlave, and others cried out, Who will buy a good Slave? cried out as faſt, Who will buy a good Maſter? and his behavior toward *Alexander* was ſuch, that it made him wiſh himſelf *Diogenes* if he were not *Alexander*. No mean condition could ſuffice him, nor could he like *Parmenio*, divide Empires, but reſolved to conquer the World either by ſubduing, or by deſpiſing it. But this cannot be the true Happineſs of Man, for though preparation and obſtinacy are great advantages in ſuffering, whereby the very Boies of *Sparta* turned torments into ſport and exerciſe, yet he is truly wiſe, who can both endure Evill, and enjoy Good, which is a temper moſt ſutable to the whole State of Man: and the

one without the other but an half part of Wiſdom joyned with as much Folly, for it orders but one half of the Life of Man, and deſtroies the other. This ſtrange and uncouth Sect had another Humor, far worſ then the former, to deſpiſe & deride all others: which plainly diſcovers the vanity and petulancy thereof. Some have ſo great a Felicity of wit, that they make wit their greateſt Felicity, jeſting themſelvs out of all that is earneſt, and will not ſuffer any ſolid Truth to fix upon them; but like fools, make a ſport of every thing. Others think to jeer men out of their follies, and reform them by abuſing them: Such Satyricall ſcoffs and quips are like Squibs and Crackers, which do harm in Feſtivalls, and no good in Fights: imbittering and provoking ingenuous ſpirits, and marring the beſt Reproofs, turning Phyſike into Poiſon. To make a ſport of other mens Infirmities, is as impious and

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inhumane, as to laugh at their miſeries. *Heraclitus* was far more charitable herein then *Democritus*: yet ſuch is the naturall pravity and malignancy of Men, that they delight almoſt as much in ſpeaking and hearing ill of others, as in their own praiſes; whereas the nature of the Tong is not to wound, but to ſupple and heal. But the worſt of this ſort, and indeed rather a Divell then a Man, was *Timon the Athenian*, who hated all Mankind. It may be ſaid of ſuch *Miſanthropi*, as it was of that conceited *Miſogynus*, whoſe Miſtreſs was *Nullæ*, that it was like to prove a happy Match; for he loved *Nulla*, and *Nullæ* loved him. They who hate all, deſerv to be hated of all; which is a condition ſo far from Happineſs, that no Humane thing can be more contrary unto it.

XVIII.

Of the Cyreniakes and Epicureans.

THE Cyreniakes were moſt contrary to the Cynikes, as may appear by the diſcourſe which paſſed between the two grand Maſters of the Sects. *Ariſtippus* told *Diogenes*, That if he knew how to live at Court, he ſhould not need to eat Herbs, and *Diogenes* anſwered him again, That if he knew how to eat Herbs, he ſhould not need to live at Court. Theſe Cyreniakes did not profeſs any ſtate of univerſall Happineſs, but pieced and patched it up with particular acts of Pleaſure, chiefly Corporeall. Their main Argument which they uſe to defend this ſenſuall Philoſophy, is a ſufficient Confutation thereof. They ſay that Man, while he is yet a Child, and not deluded with falſe opinions, doth

doth naturally delight in Bodily Pleaſure, and is offended with the leaſt Pain, which only proveth it a Childiſh Felicity, and not far from Brutiſh, an Infant little differing from a Beaſt, being ſtrong in Senſe, and weak in Reaſon: but to make any Corporeall thing the Chief Good of a Rationall Soul, is moſt Irrationall. This ſenſuall Luſt or Love of Pleaſure is alwaies accompanied with a groſs ſelf-love, or rather proceedeth from it: which the Cyreniakes did openly profeſs and avow, making the whole world their Circumference, and themſelvs the Center. *Ariſtippus* went ſo far, as to caſt off Naturall Affection to his Children, who are the next to a mans Self, yea as Limbs and Parts of the Parent: when he abdicated his Son, he approved it to be as juſt and naturall, as to cut off his Hair, or pair his Nails when they grow offenſive. *Theodorus* was ſo infamous for theſe groſs opinions, that he

he was commonly called, The Atheiſt, and again Ironically, a God: for indeed he who denieth God, is his own God, making himſelf his utmoſt end, which is to Deify himſelf. *Ariſtippus* is the Patron of voluptuous Courtiers, and merry Companions; though he had feweſt ſucceſſors in the Schole, he hath moſt followers in the World. This Geniall kind of Happineſs conſiſteth in eaſy and delightfull Studies, pleaſant Diſcourſes, amorous Fanſies, Feaſtings, Maskings, Revellings, and all kind of Courtſhip and Joviality, All which raviſh weaker Minds, who when they enter into Princes Courts, think them the only Heaven upon Earth, and their pomp and pleaſure the very Life of the Gods, as the Cynike fitly ſtiled them, *Miracula Stultorum*. Mens ſpirits are no where better diſcovered then in a Court. Vain men having once taſted of the delights thereof, can hardly ever after endure

dure to live privately: whereas a ſober man will love a private life better then ever he did before. That which is moſt to be lamented, is the loſs of many a Brave and Gallant man through this Humor of Geniality. How ſad a thing is it to ſee the companions of an *Ulyſſes* charmed by this *Circe*, and transformed into Beaſts, men like *Ariſtippus*, of great Wit and Learning, or as *Petronius*, *Pares negotiis*, fit for Buſineſs, and of excellent Abilities, to make no other uſe of them, then to trifle away their time more pleaſantly, and ruine themſelvs more wittily, as ſtrong Muſt reſolving wholly into Spume and Vapor? All Ages are full of ſuch Examples, but never did any man fool away a great Spirit, and a greater Fortune, like *Mark Anthony*; who was ſo far bewitched with his *Cleopatra*, that in the heat of the Battell of *Actium*, when the Empire of the World, his life, and all lay at ſtake, he

he fled from *Auguſtus* to purſue her; whereas if he had fled from her, he might very probably have purſued *Auguſtus*. The Epicureans far excell the Cyreniakes: for though they make Pleaſure their Chief Good, yet they refine it from the droſs and dregs, and exalt it from the particular acts and motions thereof, to a conſtant ſtate of univerſall Delight: gratifying the Mind with all pleaſing things, and defending it from grief and perturbation, in the midſt of externall pains: which opinion, if rightly underſtood, holds forth as high an Happineſs as this World can afford, marſhalling the ſeverall ſorts of Pleaſures according to their ſeverall natures and degrees, and making the Pleaſure of Virtue to be Chief: for the enjoying whereof we ſhould cheerfully endure any inferior pains or miſeries. Yet they placed not this Happineſs in the goodneſs of Virtue, but in the Pleaſure thereof.

But

But the Chief Good, and the Chief Happineſs differ only in the Notion, and not in the Thing: For this Pleaſure of Virtue cannot be had or enjoied without the Love of Virtue, from which it doth ariſe: To do a virtuous action without Love and Delight, is no Virtue; and to do it with the greateſt Delight, is the greateſt Virtue: and thus *Epicurus* well expreſſeth himſelf; That Pleaſure may be ſeparated from all other things, but not from Virtue: for all other things muſt be ſubordinate to Virtue, orherwiſe there is no true Pleaſure in them. But as *Cicero* obſerveth, the Epicurean Opinion was very ſublime and Philoſophicall, had their Practice been anſwerable unto it. *Horace* plainly confeſſeth himſelf--*Epicuri de grege porcum.* Thoſe outward Pleaſures, though admitted only as ſubſervient to Virtue, ſo prevailed againſt it, that leaving the Miſtreſs, they fell in love with the Maid, and inſtead

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of making Virtue the Chief Pleaſure, made Pleaſure the Chief Virtue. Thus was this moſt excellent Opinion, which dreſt up Virtue in her faireſt habit, and preſented her moſt lovely aſpect to the Minds of men vitiated by a corrupt Practice. *Epicurus* is the Inſtitutor of a Private and Sedentary Life, preſcribing to dwell in a Garden of Pleaſure, enjoying the pureſt delights of Nature, and entertaining our ſelvs with moſt beautifull Contemplations, or good Society, free from all cares and troubles. *Pomponius Aticus* was a moſt exact man in this kind of Life, and far more happy then all the great Conquerors of his time, who troubled the World and themſelvs with their vaſt Deſigns, and great Enterpriſes. This *Epicurus* thought to be the Happineſs of God; and did not only ſeparate him from the care of Men, but alſo Men from the care of God: eſteeming all Religion as Superſtition, or

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the impertinent curiosity of a fearfull Mind. Yea, he seems to separate us from the mutuall care of one another, by withdrawing us from all publike affairs, which must maintain every private State: and therefore we ought to share in the Burden as well as in the Benefit; and when it becomes our Duty, is also part of our Happiness.

XIX.

Of the Stoikes and Peripatetikes.

THE Epicureans favored those Affections which entertain Pleasure, and mortified those which induce Pain, but the Stoikes considering the great passion and perturbation which both the one and the other cause in the soul, renounced them all, and retired to the highest and purest region of Man, which is his Mind: as the Poet doth excellently describe it in his 6. *Æneid.*

Igneus

Igneus eſt ollis vigor & cœleſtis origo
Seminibus : quantum non noxia corpora tardant,
Terreniq́, hebetant artus, moribundiq́, membra :
Hinc metuunt, gaudentq́, dolent, cupiuntq́, nec auras
Reſpiciunt clauſæ tenebris, & carcere cæco.

Comparing the Soul and Body of Man to Heaven and Earth. The Mind, which he calls a Heavenly ſeed, is pure and Ethereall, enjoying perpetuall peace in all its motions, like the Heavenly Orbs. But the Body, like the Earth, of which it is made, is dull and heavy, and the Affections, as the Aire or middle Region between both, by Vapors aſcending from the Earthly members, fill the Soul with Clouds and Tempeſts, which darken and impriſon the Heavenly Light. Now the

Stoikes

Stoikes would have us live above these Clouds, like Angels and Spirits: but we can no more live in this World without Affections, then without Bodies: nor may we affect a Separate state in this Life. The Rationall and Sensitive parts of Man are not two distinct Persons, as an Horse and his Rider; but rather like the Poeticall fiction of the Centaur, who was both Horse and Rider in one, so that the one being wounded, the other feels it, and sympathizes with it. Thus the Mind rules the Fansy and Affections, and they excite or damp the Corporeall spirits, and cause fluxes and refluxes of them: and so likewise the Body by the Humors thereof irritates the Fansy and Affections, and they tempt and sollicite the Mind: but as the Inferior part cannot compell the Superior, so the Superior may not abdicate or sequester the Inferior. Wherefore it may be justly admired how the Stoikes, who made

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it their Chief End to live according to the Nature of the Universe, should not allow Man to live according to the Universality of his own Nature, in the full latitude and extent thereof. It is an high exprobration of God and Nature, to think that these Affections were placed in us, only to be opposed and trampled on, as evill: whereas indeed they are of greatest use, being the Wings of the Soul, and quickest Inciters of Action. What a dull thing were Generation and Nutrition, if there were no Concupiscence? What comfort in educating Children without Naturall Affection? What spur to mutuall Opitulation, if there were no pity? So that to deprive Man of his Affections which mediate between the Soul and Body, is to murder himself; to forbid natural Affection, is to ruine whole Families: to deny Pity, is to wrong all Mankind: which last is the most bloudy and

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barbarous Sentence in all the Stoicall Philosophy: for though they allow some other Faculties in the Rationall part, analagous to those Sensitive Affections which apprehend Good (and undoubtedly the Angels have some such Powers of exercising their Love and Hate, Joy and Grief, and the like) yet they wholly exclude Pity, as well as Fear and Grief, from a wise man, because these pierce and wound the Soul; though being rightly exercised, they may be as instrumentall to Reason, and produce as happy effects as the other. But these and such like are Philosophicall Conceits and Braveries, like the Poeticall labors of *Hercules*, as much exceeding the condition of the Soul, as the other the strength of the Body: and their own Practice commonly confuted their Opinion. *Dionysius*, one of that Sect, being vexed with a very sore pain in his eies, was forced to confess that Pain is no indifferent thing.

thing. *Antigonus* cauſed a ſervant to ſtep in ſuddenly, and tell *Perſeus*, the Scholar of *Zeno*, that the Enemies had plundered his houſe, whereupon perceiving him very much troubled, he convinced him that Riches were no ſuch indifferent thing as he profeſſed. To take away Affections is unnaturall, but not to manage them rightly, is irrationall, and ſo againſt the Nature of Man, whoſe Reaſon is his Guide and Governor, inſtead of all thoſe Naturall Inſtincts in Brute Beaſts, which move and limit their Affections; and therefore when Man neglects to rule them by Reaſon, they hurry him away violently beyond the fury and luſt of Beaſts. Wee ſhould never be wholly acted and poſſeſſed by them, as a Sea is univerſally troubled with a Tempeſt: but keep them alway in our own hand and power, as *Ulyſſes* did the Winds in a Bottle, letting them out more or leſs, as he pleaſed.

There

There are three severall waies of governing them. First, by the Light of Understanding and right Reason, to dissolv and dissipate the Cloud of Passion. Secondly, by keeping under the Body (the Humors and Vapors whereof do feed and nourish our Affections) to tame them. Thirdly by committing them among themselvs, and tempering one with another, to break them. The Peripatetikes, who were more accurate and judicious in the study of Nature then the Stoikes, or any other Sect of Philosophers; allow Man all things whatsoever which do belong to his Nature, to make up his perfect Happiness; not only the exercise of his Affections, but all other good things whereof he is capable from the highest to the lowest. Both Stoikes and Peripatetikes agree the Chief Happiness of Man to be Virtue, but the Stoikes place it in the Habit of Virtue, and the Peripatetikes in the Act; and

yet the Stoikes were generally greater Practicers and Actors of Virtue then the Peripatetikes. But these two Opinions may be thus reconciled. The Stoikes intend such an Habit of Virtue which produceth the Acts thereof, and the Peripatetikes such Acts of Virtue as flow from the Habit thereof: and so the Habituall Felicity of the Soul consisteth in the Habit of Virtue, and the Actuall Felicity in virtuous Actions. The Foundation is the Habit, but the Act or Exercise is the Perfection. A virtuous Intention or Endeavor is some kind of Exercise of the Habit, and instead of the Act, but not so noble and illustrious, because it wanteth an outward existence. *Aristotles* Happy man is an Hero or *Hercules*, made up of all Humane Excellencies. His Zodiake of Virtues reacheth from Head to Feet, from Magnanimity to Urbanity. Both which, though some severer Christians have arrained as vi-

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tious, and exceeding the juſt proportion of Virtue in both extremes, yet certainly in a ſober ſenſe may well be allowed. True Magnanimity is not oppoſed to Humility, but to Baſeneſs and Meanneſs of Spirit, yea it conſenteth with Humility againſt Pride. *Africanus*, the moſt perfect example of all *Ariſtotles* Virtues, is famous for both. His Magnanimity was ſo great, that his very ſtately deportment and outward preſence, as *Livy* reporteth of him, drew many out of the Country round about to behold him, and his Greatneſs of Spirit was ſufficiently teſtified by his Great Actions: and yet his Humility was as great, both in his private converſation, and alſo in his moſt willing ſubmiſſion to the Commonwealth; ſo that he waived all thoſe fair advantages he had of making himſelf as abſolute as *Cæſar*: and by a voluntary receſs, yielded to the injuries and ingratitude of the People,

rather then he would make any commotion in the State. Nor is Urbanity an enemy to Gravity, but to Rusticity, and oppoſeth Levity as much as it. *Socrates*, *Cato Major*, and other ſober men have been very pleaſant and facetious. *Xenophon* was very virtuous, and no leſs elegant. I do not affect to defame Philoſophy, nor by depreſſing it, to exalt Chriſtianity: but rather ſuck out of every Flower whatſoever may make an Ingredient of this Univerſall Happineſs of Man. The chief thing wanting in all thoſe Philoſophers is true Piety, which is the ſame proportionably toward God, as Virtue is toward Man, and therefore if there be any Happineſs in Virtue, it cannot be perfect, nor indeed true, without Piety.

Of

XX.

Of the Platonikes, and of Socrates.

Aristotle is called the Philosopher, and *Plato* the Divine. *Aristotle* was a man of the sharpest Reason among all the Philosophers; but he relied so much on Reason, that he both neglected Sense, and sensible Experiments, and denied Faith and Divine Mysteries. His Rationall discourses and Metaphysicall notions are most probable, and exactly Philosophicall: but his Empiricall observations very uncertain, and unworthy so great a Philosopher: and his opinions concerning matters of Faith, as the Creation of the World, and dissolution thereof, most false and absurd. As Physicians and Chymicall Philosophers have exceeded him in the former, so the Platonikes and Theologists

gifts in the latter. *Plato* having travailed into *Egypt*, was there by the Priests instructed in their Mysticall Divinity, which the *Egyptians* most probably received from *Joseph*, and the *Hebrews*, corrupting it with their own Idolatry and Traditions. But he as a Philosopher endeavored to refine it with the *Gracian* Theology, which he had learned from his Master *Socrates*, and his own Speculations. We may find in him some fragments, and little Aires of the most profound Mysteries in Divinity, but so broken and imperfect, that they are rather matter of admiration to us Christians to read them in a Heathen, then any cleer information or evidence of the Truth. He attributes much to the authority of the Ancients, as better and wiser then Posterity, but propounds no Word of Divine Truth on which to ground a Belief. Yet he happily hit upon the true End and Chief Happiness of Man, which

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is to be made like unto God by a conjunction of the Mind with him, erecting Piety above Virtue; and so leads us into another World, acquainting us familiarly with God, and Angels, and spirituall *Idea's*, by abstracting the Soul from those inferior and Corporeall things, and advancing it to the Contemplation of the first Cause, and Creator of all things: which is a most beautifull and glorious Vision, and a great advantage to true Piety and Religion. Yet notwithstanding these high speculations, he seems to fall short in the Practice of Divinity. I do not speak of his own exemplary Practice, but of his Practicall documents, and rules concerning true Piety and the power of Godliness. As *Aristotle* in his Naturall Philosophy, so he in his Divinity are generally more Notional then Practicall. Of the Philosophers who either preceded or succeeded, *Socrates* was certainly the ablest and

wiſeſt, and himſelf the moſt perfect Example of his own Doctrine, *Heraclitus*, *Pythagoras*, and others before him are dark and obſcure, full of Imaginary Fanſies and Cabaliſticall conceits. The ſeaven Wiſe men may be all ſummed up in one *Socrates*. *Plato*, *Ariſtotle*, and all who followed him are more notional and Sophiſticall: nor could any of his own Scholars exactly follow him, but preſently degenerated into vain Opinions, and a more licentious Life: nor do we read of any diſtinct Sect of Socratikes, but rather all ſucceeding Philoſophy, and the ſeverall ſorts thereof, were Branches growing up out of this Root. *Plato* followed him in Divinity, ſeeking to improve it with Myſticall traditions, *Xenophon* was moſt like him in Civil converſation, but more Glorious and Active. The Peripatetikes followed his Study of Nature: but are more ſubtile and Sophiſticall. The

Stoikes

Stoikes chose his Study of Virtue, and professing to live according to the Universal Nature: but stretched it to a strange severity and most unnaturall Inhumanity. The Cyreniakes and Epicureans pretended to his pure delights and freer use of Pleasures: but defiled them with gross voluptuousness. The Cynikes emulated his contempt of all unnecessary things, and that excellent sentence, *That he who needeth least, is most like God*, but became Brutish and Nasty. The Sceptikes his opposing the presumptuous confidence of the Sophisters, pursuing it so far that they overthrew all his foundations of Truth and Knowledge. He had a very clear and right Understanding of all the Affairs of Life from the meanest and most Mechanicall, to the highest and most Intellectuall, and made it his Business to edifie others, that every man with whom he conversed might be bettered by his company: which is

a moſt Noble and Divine emploiment. Obſerv his diſcourſes in the Streets with Strangers and Paſſengers, in the Shops with Artificers, in his Houſe with his Family, in his Meetings and *Sympoſiums* with merry Company, in his Conferences with his Scholars, and in publike Aſſemblies with the Citizens; and you ſhall finde in them all moſt appoſite and ſolid Inſtructions concerning all occaſions of Life, Private, Domeſticall, Civill, Military, Naturall, and Divine, in a free and familiar way of arguing by mutuall Conference, and a rationall Induction through undeniable conceſſions, without any cunning Sophiſtry or flouriſhing Rhetorike, and yet more perſwaſive and effectuall then either. He was abſolutely the beſt Maſter of Life among all Heathen. *Horace* a good Critike, though herein he prefer *Homer*, and the Poets before *Chryſippus*, and *Cranter*, and ſuch other curious

diſputers;

disputers; yet instructs his Poet to borrow Matter from Socraticall Philosophy.

Rem tibi Socratica possunt ostendere charta.

But the most strange and wonderfull thing in him was his familiar conversing with a God, or *Dæmon*, who, as he professeth, ever certainly advised in all doubtfull affairs. It hath been a known Policy in many Great men to make their Laws and Counsells seem Oraculous, by pretending that a Deity dictated unto them: So did *Numa*, *Sertorius*, *Mahomet*, and others: but none of them so credibly true as this. Probably God might inspire him with an extraordinary Spirit of Naturall Wisdom, & perhaps with a Spirit of Divination in this way of Counsell and Advice concerning future and contingent things: as he did revele higher and more divine things to *Balaam*,

Balaam, and the *Sybills*: yet I dare not with *Erasmus* almost Canonize him for a Saint, nor with Socinians be confident of his Salvation. *Xenophon* in his Apology for him tells us how he worshipped the same Gods which the City worshipped, and taught him to sacrifice to their false Gods. As the Oracle of *Apollo* did him the honor to pronounce him the Wisest of men, so he requited it by acknowledging him a God, and accepting his Testimoniall. Though probably, as we may guess by *Plato's* discourses, he esteemed those inferior Gods as *Daemons* and Spirits of a more Divine nature then Men, yet this doth not excuse him of Idolatry, nor can such worshiping of Angels or Spirits be allowed in any true Divinity. And though he were most free from Vulgar or Philosophicall pride, yet there are strong arguments of suspition, that he was guilty of that spirituall pride which most opposeth Salvation. In

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his Life, and at his Death he judged himſelf the beſt of Men, and expreſſeth litle or no confeſſion of Sin, or any thing like Chriſtian Humility. Without which there can be no true converſion to God nor Communion with him, and without Divine Communion the Soul cannot attain her true and perfect Happineſs.

The

The second Book Of the True Happines of Man.

I.

Of Religion.

WEE have now travailed over the Terreſtriall Globe, and ſhall proceed to deſcribe the Celeſtiall; not as Aſtronomers, who delineate it by Epicycles and Eccentrikes, and ſuch like Imaginary things,

things, nor as Poets, who fill it with Giants and Beasts, and Fabulous Monsters: but as it is in it self, and may be best discovered by its own Light. Religion is the Law of the Supreme King, commanding and directing that Duty and Worship which we ow unto him, and rewarding us with that Happiness which we may enjoy in him, both which consist together in the conjunction of the Mind and Will of Man with the Mind and Will of God. As the highest Knowledge of God which the Heathen attained, was dark and doubtfull, so was their service weak and faint. The *Athenians* inscribed their Altar, *To the unknown God*, and their Worship was as vain and ignorant. *Whom therefore*, saith the Apostle, *ye ignorantly worship, him declare I unto you*: Where he plainly sheweth the difference between Heathenish Worship of God and true Religion. They had some glimmering apprehensions

prehenſions of God, *If haply they might feel after him, and find him, though he be not far from every one of us*: but they abuſed it with their Idolatry, and corrupted it with their Lives, being ſo taught by their Prieſts and Poets, who made Gods of Men, and Men of Gods, attributing Divine Virtues to their *Hero's*, and Humane Vices to their Deities. Yea the Philoſophers, who juſtly condemn them for this double Impiety, yet fall ſhort of the Glory of God, gazing on him at a great diſtance, and retaining this Knowledge as a Secret or Myſtery in Nature, being indeed afraid of the People, who were prepoſſeſſed with their own Idolatry, which was the Religion of the State, and therefore might not be contradicted or diſputed. And it is obſervable of all ſuch Nationall Religions, that they may be more ſafely abuſed then denied. The Poets were allowed to corrupt their Divinity with

with their Fables, rather then the Philoſophers to reduce it to Truth. *Socrates* himſelf ſo far complied with this Policy of State, that he preſcribed to worſhip God according to the manner of the Country, ſubjecting the rule of Gods worſhip to the Laws and Cuſtomes of Men: which ſhows the weakneſs of the higheſt Philoſophy in the practicall part of Religion, which is the life and ſtrength thereof; Whereas the Apoſtle directly encounters the *Athenian* Idolatry, and plainly preaches unto the People the Doctrine of the true Deity, of Creation, Providence, Sin, Redemption, Repentance, Reſurrection, and the laſt Judgement. All falſe Religions are moſt Cabaliſticall and reſerved, thereby ſeeking to gain the reputation of Sacred, and are ſatisfied with a vain Admiration, and blind Devotion: but true Religion freely and clearly reveals it ſelf to the world, not concealing the moſt difficult points,

points, and Myſterious parts thereof: though ſublime Truths be moſt offenſive to weak Minds. *Immanis veritas proxima eſt mendacio*, that is, in their apprehenſions who cannot well underſtand it, yet being ſure of it ſelf, and like a great Light, impoſſible to be hid, it ſhines forth in its own beams, and fears not to appear as it is, however men may entertain it. The Jews and Chriſtians had commonly a more familiar knowledge of the higheſt points in Divinity, then the greateſt Philoſophers, and though all do not expreſs the power & efficacy thereof, yet ſome Holy men have exceedingly tranſcended the beſt of Heatheniſh Devotion. But nothing more diſcovers their weak Knowledge of true Piety, then their ignorance of the true nature of Sin, which is the contrary, or privation thereof. They ſpeak of it generally under the notion of Vice, as it is a depravation of Nature, and common Enemy

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to Mankind, but rise not to the Infinite aggravation thereof, which is the transgression of the Roiall Law of an Infinite God, and a direct opposition of the Creature to the Creator, wherein the very Sinfulness thereof doth consist: as *David* clearly saw and confessed, *Against thee, thee only have I sinned.* So likewise all their Doctrine of Moral Virtue, whereof they so much boast, tendeth to their own Praise and Merit, the Good of others, and the perfection of the Universe, rather then the Glory of God, which is the only Religious and Supreme End, infusing Holiness into all inferior actions, by subordinating them to it self. True Religion consists in a true Belief, and true Love of God. There is in all men some kind of Belief of God, but being conscious to themselvs, they fly from him as their greatest Contrary; as it is said of the Divels, *They believ and tremble.* This terror and trembling puts

puts Atheists upon a strife, and endeavor within themselvs to cast off their Belief, which yet they can never do, but that at some time or other it will recoil upon them with greater trouble and horror of Mind. It makes the Superstitious to fear and worship God as a severe Master in a base and servile manner, with the drudgery of Duties, especially such as are most rigorous and cruell. It makes Hypocrites to bribe their own Consciences, and flatter God with a show of Holiness, which is rather a worshipping of Men then God. Thus Poets frame a Religion according to their own Fansy; and Philosophers according to their imperfect Reason; and Statesmen shape it according to Policy and Reason of State; and the Religious dress it up in severall forms and fashions according to Tradition, and their own Humors; and naturally every man propounds to himself such a Religion as will serve his own

turn,

turn, and whereby he may be ſure to be ſaved: yea ſome are ſo uncharitable to exclude all others which are not exactly of their ſize. But the ſumm and ſubſtance of true Religion is contained in that great Commandement, *Thou ſhalt love the Lord thy God with all thy Hart, with all thy Soul, and with all thy Might*: This Love unites the Soul to God, with infinite Joy and Delight in him, which is the higheſt enjoyment of the Chief Good, and the perfect Happineſs of Man.

II.

Of Faith.

REaſon is moſt properly exerciſed in things of Nature, and Faith in matters of Religion; it being the Echo of Divine Authority, yet not meerly as an Echo, which reporteth the ſound without any ſenſe of Hearing; nor the E-

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cho of a Paraſiticall aſſentation, *Ais aio, negas nego,* which is a Flattery furtheſt from Belief; nor the vulgar Implicite Faith depending upon the Authority of men; but an Intellectuall aſſent, and a Voluntary conſent to that which is reveled by God. Our Great Wits ſet up Reaſon inſtead of Faith, and the light of Nature againſt Divine Light, which is at once to deprive man of his higheſt Faculty, and God of his greateſt Grace. As if becauſe a Dog uſually hunts by Sent, we ſhould deny that he can ſee by Sight. Faith in generall is as naturall to a Man as Reaſon, and he may aſwell know by Believing as by Diſcourſing: yea, it is a more clear and certain knowledge of the very Objects of Reaſon then Reaſon it ſelf, by relying on a Divine Authority. *Through faith,* ſaith the Apoſtle, *we underſtand that the Worlds were framed by the Word of God, ſo that the things which are ſeen, were not made of things which do appear.*

pear: which yet may be comprehended by the ſtrength of naturall Reaſon, for he ſaith elſewhere. *That the inviſible things of God from the Creation of the World are clearly ſeen, being underſtood by the things that are made, even his eternall power and Godhead*: but the ſame VVord which created the VVorld, creates a Belief in a ſpirituall Underſtanding. Belief is in this life in ſtead of Intuition, & ſhall at laſt be reſolved into it. Naturaliſts admire *Socrates*, and cry him up for an high Inſtance of the ſufficiency of naturall Light to inſtruct a man in the way of true Virtue and Piety, and they willingly admit of thoſe Inſpirations of a God or *Damon* whereof he ſpeaketh, and yet will not allow the like to Chriſtians in the ordinary way of a ſpiritual Belief. Faith and Reaſon, like *Antipodes*, ſeem contrary, but both meet in their Center, Truth. Right Reaſon leads us to Faith, but leavs us there, and reſigns

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us up to it. If God were not omnipotent he could not justly nor reasonably command us to believ whatsoever he saith, but being such, it is most irrationall not to believ him: for this were to confine the Infinite Creator of all things within the Finite Circle of this World and the Sphere of Nature, which is the utmost extent of the Ken of Reason. Surely this whole Universe is but a small portion of his power & workmanship, who is able to create new Worlds, and a new Nature of things: but this is the most naturall corruption of the Mind of Man, to exalt it self against the Glory of God, by setting up Naturall Light against Faith, as Works against Grace, and so confine God within our Compass, as Conjurers deal with Spirits. Certainly *Adam* in his primitive state was generally capable of believing any Divine Revelations which were or might be presented unto him. That very

Commandment concerning the forbidden fruit was a Statute ſpecially enacted and publiſhed by God, and no part of the Common Law written in his hart: and his firſt ſin was Infidelity, ſince which we are all naturally moſt prone to it, and the Saving Grace or Remedy is Faith: *Adams* Faith was a work whereby he was to be juſtified, and the chief part of his obedience, and ſuch a Faith was alſo in Chriſt the ſecond *Adam* believing in God concerning thoſe things which as Man he could not foreknow. But this Kind differs much from Evangelicall Faith, which doth not juſtifie as a work, but as an Inſtrumentall Mean, whereby we apply unto our ſelvs the Merits of another. Yet though there be remaining in Mans Nature Faith aſwell as Reaſon, there is no ſaving Faith left in him but only ſuch a malignant Faith as is in the Divels, for as the Naturall man cannot know the things of God by a Practicall

ticall Knowledge, producing Love and Obedience, unleſs he be firſt taught of God, ſo neither can he ſo know Chriſt nor believ in him, unleſs it be given to him to believ. *This is Life Eternall, that they might know thee the only true God, and Jeſus Chriſt him whom thou haſt ſent.* God is ſaid to confound the wiſdome of the Wiſe by the Goſpel of Faith, which declareth unto them, that without believing they cannot be ſaved, and yet without a ſupernaturall Grace they cannot believ. Thus being confounded in themſelves, and not knowing how to eſcape, they break through all, and will not allow others that Faith which they have not themſelys, though they cannot deny that it is poſſible for God to do that which is believed, nor is it improbable that he ſhould make them believ it for whom he hath prepared it. As God is the chief Good and perfect Happineſs of the ſoul, ſo by Faith, which

is the highest Knowledge we have in this world, the Soul enjoyes him, and by him the most excellent Gifts and Graces whereof it is capable.

III.

Of the Scriptures.

THe Scripture or Word of God in Paradise was the Morall Law written in Mans heart, and the revelation of extraordinary commands. After the fall God immediatly preached to *Adam*, & while the Church was confined within Families he taught them by Visions and Revelations; but when he began to found the Nationall Church of the Jews, he delivered unto them written Laws and the Examples of former times, from the very first Creation, and so proceeded by Propheticall revelation to the End of the World, and then was the Scripture finished and sealed up by the last of the Apostles, as a perfect

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Inſtitution, or Pandect of all things requiſite to be known or believed for the ſalvation of Man. The Firſt Evidence of the Divinity of the Scripture, is that of all other Books in the world, it moſt clearly and familiarly diſcovers unto us the God of Nature in a moſt glorious and worthy manner. The Second this, that the Morall Law, and the ſumm of all Duties toward God and Man are in it moſt perfectly declared. Though ſince the fall there may ſtill remain in the Mind of Man ſome ſcattered fragments and obſcure characters thereof, yet they are ſo much defaced and diſordered, that they cannot be plainly read, nor otherwiſe reſtored then by ſetting forth the ſecond Edition by the ſame Author, according to the firſt Originall: without which we might have ſpent our whole Lives, as the Philoſophers did, in doubting and diſputing, while we ſhould be practicing and obeying. The Third,

that it fully deſcribeth the whole Hiſtory of the world from the firſt Creation to the Diſſolution thereof; joining with thoſe Precepts of the Law the Examples and Monuments of all Ages. The Laſt, that the Divine Sentence, *Noſſe teipſum*, of which *Juvenal* ſaith, *Cœlo deſcendit*, is not only preſcribed herein, but alſo performed by this clear Mirror, whereby the Face of the Soul and the Secrets of the Hart are made manifeſt; and therefore we ought to confeſs that God is in it of a truth. Theſe Arguments which are naturall and rationall Demonſtrations may be ſome perſwaſion to believ theſe ſupernaturall Truths with which they are accompanied. As a man whom we know to be grave and true in all his other Diſcourſes, is the more credited in relating things ſtrange and wonderfull: or as *Socrates* ſaid of the writings of *Heraclitus*, What he underſtood was very good, and ſo he did believ

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that to be which he understood not. And in the matters of Faith which the Scriptures revele unto us there is no Unreasonableness, though they are above Reason, nor Inconsistency among themselvs, yea the wholy Symmetry and Analogy of Faith is more glorious and beautifull then the very Law of Nature and Reason it self. This blessed Harmony and just Proportion is the surest *Index* of all the parts, and the best Interpreter of the most doubtfull points: the neglect whereof hath introduced all Errors and Heresies in the Church, which are no other then the Monstrous Mutilations, Excrescences, or Distortions of the particular Members of the Body of Faith not corresponding to the Whole, commonly occasioned by wresting the Text, or too curious criticising upon it. Though that which is pick'd out of it sometimes may be true in it self, yet if it be beyond the scope and meaning, it is a

belying of the Holy Spirit, making him ſpeak that which he never intended: and this emboldens to do the like another time, for the maintaining of ſuch Opinions as are neither true in this Text, nor in the Thing. This is the dangerous Humor of our Age, wherein men hunting after new Notions and ſublime Myſteries, gather up all theſe Allegoricall and Sophiſticall Expoſitions which *Calvin* and other ſound Textuaries have with great Judgement rejected, and ſo patch up a new kind of Divinity with theſe *Cento's* of Scripture and their own ſpecious Conceptions and ſtrange Fanſies. As for the Stile of Scripture, it is very admirable, though by reaſon of the Idioms of the Times and Languages wherein it was wrote it may now ſeem to us uncouth and ſtrange; yet if we rightly attend it, we ſhall finde in it a wonderfull mixture of Simplicity and Majeſty, Perſpicuity and Myſtery,

being sometimes dark and cloudy, and sometimes again thundring and lightning, and shooting flashes of sacred fire into the hart of the Reader, pierceing even to the dividing asunder of the Soul and Spirit, and of the Joints and Marrow. The very first verse of the Divine Evangelist, which by superstitious persons is used as a Charm or Exorcism, proved an holy spell to *Francis Junius*, metamorphosing him from an Atheist to a Christian. I cannot but wonder how *Politian*, or any judicious Critik, could so far undervalue the Scripture, as to disparage and despise it. Certainly, though it expres's not so much elegancy as to humor vain minds, yet it hath sufficient to defend it self from contempt, and is most apt and genuine for the Divine matter which it expresseth: we may justly suspect they never faithfully studied it, nor well relished the matter and scope thereof; and then no wonder if

they contemn it, as many Wise men do their *Tully* and *Virgil*, because they were never well versed in them, nor rightly understand their Art and Intention. But a true Believer, who apprehends the true Sense and Savor of the Scriptures, looks upon them as Gods Great Charter to Man, and the Evidences of all his Happiness.

IV.

Of God.

IN the beginning God created the Heaven and the Earth. God who made the World, and no Ey saw him, and who only can dissolv it, and best knows how and when he will do it, hath most evidently set it forth in his Word: whereas the Philosophers speak doubtfully of it, and are strangely perplexed and troubled about it. Divine Knowledge proceeds from Causes to Effects, and begins with God the first Cause of all things: but they according

cording to the way of Humane Reason proceed from Effects to Causes, and so travailing to the utmost end of Natures Firm Land, find out those first created Principles of Matter, and Atomes which are but the Dust of Matter, and a Chaos or Heap of all things, and discovering nothing beyond these but a Vast Ocean and Gulf of Infinity, rather turn back into the bosome of Nature, and ascribe this self-creating power, which is infinite and eternall, to those lowest and meanest things, then to an infinite and eternall Creator, though God seemeth purposely so to have ordered the Course of Nature that the most perfect things should be constituted of things less perfect, that thereby we might be led on to the acknowledgement of him: for if the Superior Natures, as Angels and Men, had produced the inferior, we might more reasonably have supposed them to be the first Causes of themselvs and others: but to deify

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Matter, or Atomes, and make them our Creators, is moſt irrationall. Though Philoſophy ſeems to doubt it, yet all Religions and all Nations have confeſſed an Eternall Creator. Every Creature is a Letter of his Name, and the beautifull Fabrike of the whole World plainly ſpels a Deity: and as the Creatures prove a Creator, ſo alſo they prove both what he is not, that is, not like them, finite and vain; and in ſome ſort what he is, that is, the infinite perfection of all theſe excellencies which are in them, and infinitely more in himſelf then them all. Thus *David* argues. *He that planted the Ear ſhall he not hear, and he that framed the Ey ſhal not he ſee, He that teacheth Man Knowledge ſhall not he know?* That is, God in his own Divine and Infinite manner doth ſee, and hear, and underſtand all things, as we do in our finite and imperfect manner: the Excellency thereof muſt be attributed to him, but the

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Imperfection must be removed from him. So he is said to be angry at sin, that is, he is a perfect enemy to all Sin; but Passion and Offense, which is an Infirmity in us, may not be conceived of him. Thus God himself vouchsafeth to condiscend to our capacities, interpreting and translating himself into our Language by Anthropopathies and Anthropomorphies, and the like. If we might only speak properly of him, it were impossible for us to express or apprehend him: for nothing can be univocally predicated of God, and the Creature, there being an infinite disproportion between them. So God is infinitely Good not by any multiplication of degrees above us which do not alter the *Species* of Goodness, but in another kind of Infinite Goodness, for no multiplication of degrees can arise to an Infinity. As our Savior said, *There is none Good but God*, that is, as he is Good; so we may also

say,

ſay, There is none but God, that is, as he is whoſe Name is *I am*. Again, our Notions of Eſſence and Goodneſs being Finite, the expreſſions thereof cannot perfectly declare him who is Infinite, and therefore are not properly predicated of him: but thoſe and the like higheſt Titles of Nature, as *Subſtance, Spirit, Act*, muſt be underſtood of him infinitely otherwiſe then of us: for, *To whom ſhall we liken God, or what likeneſs ſhall we compare unto him?* He is that Rule of Goodneſs, that Generall and Metaphyſicall Good whereof we ſpeak at large, and therefore Abſtracts do better expreſs him, then Concretes and Adjectives. He is *Being, Bonity, Power, Wiſdom, Juſtice, Mercy it ſelf*, and ſo it is ſaid, *God is Love*, not properly, but potentially and infinitly, and as he is One, becauſe he is Infinite, ſo alſo becauſe he is Infinite all theſe muſt neceſſarily be One in him, yea One with himſelf: for an Infinite

cannot

cannot consist of Parts, which cannot be all Infinite, because they are many, and if they be Finite, cannot make up one Infinite. Therefore the highest conception we can have of God is, that he is *One Infinite Perfection in himself*, which is eminently and virtually all Perfections of the Creatures: and the most perfect knowledge we have of him is, that we cannot perfectly know him, because we do know him to be thus infinitly perfect: yet is this knowledge sufficient to make us perfectly happy in the enjoiment of him, whom we know to be virtually and effectually all Finite Good, and Infinitely Good in himself. Let us therefore look round about the whole frame of Nature, and view all the parts thereof, considering all their Excellencies as so many Raies of Divine Glory, whereof he is the Sun from which they proceed, and on whom they depend, comprehending all in himself as their first

Cause,

Cauſe, in whom they were potentially before they were created. Then let us aſcend above the higheſt Heavens, and the whole Compaſs of Nature, which cannot contain him, and go forth out of this World into that vaſt and boundleſs Temple of Immenſity and Eternity which he inhabiteth, and at once univerſally poſſeſſeth, and ſo return into the boſome of that Infinity out of which we have proceeded. Let us conſider the poſſible effects of an unlimitted Power, and we ſhall find Worlds very cheap with him, who made this great Globe out of nothing. Let us contemplate that Infinite Goodneſs which exceedeth all Covetouſneſs, and that Glory which ſurpaſſeth all Ambition, and ground all upon the reall foundation of Being it ſelf, and ſo fill and overwhelm our ſelvs in this Ocean of endleſs Perfection. From this hight of Contemplation let us look back again upon the World, which

will

will appear to us but as a ſhadow of his Being, a Molehill full of buſy Ants, or a ſhow of ſelf-moving Puppets, acting their parts upon a Stage ſet up for that purpoſe, which muſt be taken down when the Play is done. This is true Liberty and Greatneſs of Mind, full of truth and delight, and worthy our ſelvs whom God hath made capable thereof. They who travail over diverſe Countries, thereby greatly enlarge their Spirits, and reflect upon that corner of the Earth in which they were born with other Eies then when they ſet forth; The fanſy of *Lucian*, who placeth *Charon* on the top of an high hill viewing all the affairs of living men, and looking on their greateſt Cities as little Birds neſts, is very pleaſant. *Socrates* by making himſelf a Citizen of the Univerſe, became an Univerſall Freeman. But all thoſe Contemplations are ſtill bounded within the Circle of a finite Nature. Let us eſcape out

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of this Prison of the World, and enfranchise our Souls by restoring them to their native and perfect Liberty. Let us realize and eternize all things by enjoying them in him who is All in All, which is such an Ingredient in all our Good things, as doth not only Sanctify, but Deify them, and without which they are as vain and nothing in the Enjoyment, as they are in their own Being without him. Thus the Soul being united to God by that Union, partakes of his Unity and Universality, resting on him as in its Center, and enjoying all the Creatures as so many Lines Streaming from him, and again reflecting unto him, having no other Inclination, Motion, nor End, but only God himself, in whom it dwells and abides for ever

V.

Of Christ.

IN the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not any thing made that was made. The same *Word was also made Flesh*; and so the Founder of the First World became the foundation of the second; which is a World of Mysteries and of Faith, as the first was a World chiefly of Nature and Reason. Now these being two severall Worlds or Natures of things, it is as irrationall to measure matters of Faith by Reason, as it is to weigh the Aire, or measure a Spirit. It begins with the great Mystery of Mysteries, the Trinity, and so proceeding to the Incarnation of the Son of God, ends in our Mysticall Union with Christ and God. The Deity of the Creator

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may be plainly proved by the Creation, which is the Work and Effect thereof, but Divines say that the Works of the Trinity out of themselvs are undivided, and so nothing in Nature can lead us to that distinction of Persons in the Godhead, nor demonstrate it to us. Yet there is nothing in this great Mystery contrary to Reason, though it be far above it: for they are not three Infinites, not three and one in the same consideration, but three in one, that is, three Persons in one Nature. The Nature and Unity of God are both Infinitely diverse from ours, & therefore unless Finite Reason should limit Infinity, it must acknowledge that it may be so, and Faith beleeveth that it is so: but neither Reason nor Faith can possibly comprehend how it is so, because it is infinitely and incomprehensibly so. The Incarnation of the Son of God is a Mystery almost as wonderfull as the former, and evi-

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dently ſetteth forth the Myſtery of the other: for God the Son only is incarnate, and not God the Father, nor God the Holy Ghoſt, though they all equally partake of the ſame Divine Nature which is incarnate. Beſides there are two Natures infinitely diverſe united in one Perſon. Therefore Arrians and Socinians who deny the Divinity of Chriſt, do alſo deny the Trinity, which is the ground thereof. This Myſtery is ſo far above all naturall Reaſon, that it cannot poſſibly be comprehended by it, and therefore moſt improbable to be the Invention or Conception thereof: for certainly Reaſon would rather have produced ſomething like it ſelf, or at leaſt that which it might in ſome ſort comprehend, as all falſe Religions have done. The ſinfulneſs of all men doth evidently demonſtrate the neceſſity of a Savior, and the nature of ſin, being a tranſgreſſion of the Divine Law of the Creator, binding the Creature

Creature to perfect and perpetuall obedience, shews the necessity of a Divine Savior. *There is no other Name under Heaven given among men whereby we may be saved,* nor hath any Religion or Philosophy offered to the World any other probable way of Mans Salvation: and yet the Mind of Man is naturally so far from Saving Faith, that it hardly entertains an Historicall Faith of Christs Divinity and Incarnation. Men have stretched their Reason and Fansy to the utmost to find out any other way of Salvation, rather then accept of this which is most Glorious and Divine. Philosophers seem to weigh our Virtues with our Vices, and according to the preponderation of either, denominate us Good or Bad, and so deliver us up to Reward or Punishment, Whereas Man being bound to perfect obedience to the very utmost capacity of his Nature, the least Sin attaints the Soul, as one Act

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of Treaſon makes a Traitor. The Poets Fanſy a Purgatory in another world wherein all are to be clenſed and purified, as *Virgil* deſcribes it,

Ergo exercentur panis, veterumq́,
malorum
Supplicia expendunt: aliæ panduntur inanes
Suſpenſæ ad ventos: aliis ſub gurgite vaſto
Infectum eluitur ſcelus, aut exuritur igne.
Quiſq́, ſuos patimur Manes ——

But though we ſhould admit of ſuch a waſhing away the Filth of ſin, yet this is no abolition of the Guilt. Impriſonment is no paiment, and puniſhment no ſatisfaction, but the perpetuall Vengeance of an unſatisfied Juſtice; and can no more reſtore a paſt defect, then make that which is done to be undone. *Julian* the Apoſtate in deſpight of Chriſt

ſet

set up a Poeticall Saviot, *Æsculapius* the God of Physike, who comming down in the beams of the Sun his father should purge the World from Sin and Evill. But this is a Creed of his own making, and believed by none but himself. Heathenish Religion taught the purging away of sin by the bloud of Bulls and Goats; which shows the common opinion of the World, that there should be some bloudy Sacrifice for sin. But certainly if a mans own sufferings cannot expiate Sin, much less the Suffering of Brute Creatures *Mahomet* and others have pretended to be Saviors of the World, but none knows how, nor doth all their Doctrine hold forth any probable Color or Shadow of effecting it: whereas the Incarnation of that Son of God who took upon him the Humanity, to that very end that he might satisfy for Man, and so was no otherwise obliged to obedience, and by his Divi-

nity

nity infuseth an Infinite Virtue into all his merits, and is able to regenerate aswell as redeem, doth most perfectly sute with our necessities, and fully supply them. His own Doctrine, Life, and Death are the best Arguments of his Divinity, yet doth he not want other testimonies, The Sacrifices of the Patriarchs and the Jewish Types, did prefigure him. The Prophets were his Harbingers to bespeak places and seasons for him. The Martyrs his Heralds to proclaim him to the World, dying in that Belief which the nature of Man so much opposeth; and the whole World either hath or shall both persecute and embrace it. The third great Mystery is our Union with God and Christ, who hath praied, *that we might be one as he and his Father are one*; not Essentially, nor Personally, but Spiritually, so as no other Creature is united to God. For Man being made last of all the Creatures, as the

ſumm and *Epitome* of the reſt, Chriſt by taking upon him the Humane Nature, inveſted himſelf with the whole World; and though he hath purchaſed all the inferior Creatures for the uſe of Man, and the Elect Angels as miniſtring Spirits may partake of a Confirmation in their good eſtate, yet the Conjugall Union is contracted between God and Mankind in a more ſpeciall and immediate manner. Nor is this a Naturall Union, ſuch as was that between *Adam* and all his Poſterity, whereby ſin is derived to them, but Spirituall by a more particular & perſonall application, Chriſt apprehending us by his Spirit, and we him by Faith. Now as the Union of God and the Soul is that wherein our Happineſs conſiſts, ſo this being the higheſt & neereſt Union, advances Man to a further degree therof then any other Creature whatſoever. And this is the higheſt Evidence of the Mediatorſhip of

Jeſus

Jesus Christ. For God being Infinite, and the whole World Finite, and so Infinitely below him, though after he had perfected the first Creation, *he rested from his Works*, yet he rested not in them as in his Son, whom he begat from all Eternity, & in whom he only rests satisfied, and declared from Heaven that he is well pleased. And though he pronounced them *very good*, that is, in their kind, yet in respect of himself, who only is truly and Infinitely Good, they are all as Vain and Null. But Jesus Christ thus Espousing the Creation, and Endowing it with his Infinity, gathers up all in himself, & so presents both together as an Object Infinite and adæquate to his Father. Let us therefore entertain this blessed Savior with the full embraces of our Soul, and think no other thing worthy our affections who have such a glorious Object presented unto us. When we read the Histories of mighty Kings, and the great

Captains of the World, our Minds are filled with honorable thoughts of them, and we applaud them with great delight. The very Romances of Heroike Love work ſtrangely upon our Fanſies, and we are ready with the Tyrant to wiſh over ſelvs a part in them; whereas here we have the only Son of God, the King of Glory, the mighty Conqueror of Principalities and Powers, yea of Death, and Hell, and Sin, triumphing over all the ſtrength of Evill, *the chiefeſt among ten thouſand, yea fairer then the Children of men, The brightneſs of his Fathers Glory, and expreſs Image of his Perſon*, who having ſet his hart on the moſt wretched and deformed Soul of Man, left his Fathers Court, laid aſide his Roiall Robes, taking upon him, not the Diſguiſe, but *the Form of a ſervant*, living in the meaneſt, and laying down his life in the baſeſt and moſt cruell manner, for her ſake, whoſe Love was leſs then

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her Desert, and Enmity against him greater then her Misery, Espousing her to himself, and at once infusing both Love, and Beauty, putting his own Crown upon her Head, and so bringing her home to his Fathers House to live with himself in eternall Bliss. This is the high Perogative of Divine Love, to love the Unlovely, and make them Lovely; to purchase the Poor, and make them Rich; to affect the Unwilling, and make them Willing; to pity the Miserable, and make them Happy; *O my Lord, and my God! thou Beauty of all Beauties, and Perfection of all Perfections! The God of Love, yea Love it self! Teach me the Law of Divine Love, and enflame me with this Celestiall flame, inspire me with thine own Spirit, and let me live in thy Life, rejoycing in the pure fountain of thy Joy, and resting in the Bosom of thy eternall Rest.*

VI.

Of the Spirit.

WE enjoy God only in Chriſt, and Chriſt only by the Spirit. As the Spirit of God in the firſt Creation moved upon the face of the waters, and brought forth the perfect Beauty thereof out of a *Chaos* of confuſion, and the ſame Spirit formed Chriſt himſelf in the womb of the Bleſſed Virgin, ſo he bringeth forth Grace out of the *Chaos* of ſin, and formeth Chriſt in us, regenerating us unto eternall Life. Though the Spirit be a ſure witneſs of its own work where it is, yet it is a moſt eaſy thing to miſtake the ſpirit of Satan or our own ſpirit for it, where it is not. Socinians and men of Reaſon eſteem Faith only to be Fanſy, and Enthuſiaſts ſet up Fanſy in ſtead of Faith, as the Poet well expreſſeth it.

Aut

Aut Deus, aut ſua cuiq́, Deus ſit dira cupido.

There is a Spirituall Drunkenneſs and Madneſs, which in ſome is ſo ſtrong and prevalent, that it ends in a naturall Madneſs, and diſtemper of the brain, which is hurt and tainted with the vehement impreſſion of theſe Imaginations as much as with the Fanſies of Carnall Love, or Pride, or any other violent affections which commonly diſtract men. *Be not drunk with Wine wherein is exceſs, but be filled with the Spirit*, ſaith the Apoſtle, ſhewing, that in Wine, and in all the Spirits of Creatures there may be exceſs and inebriatiation, only the Spirit of God doth fill and ſatisfy the Soul with Spirituall Grace, which yet ſome who would ſeem more Spirituall then others leaſt regard, and rather affect extraordinary and miraculous Gifts which have ceaſed long ſince: having been

chiefly exerciſed in three extraordinary ſeaſons and upon extraordinaoccaſions; by *Moſes* who delivered the Law to the *Jews*; by *Elias* and *Eliſha* who reſtored the Law which they had made void; and laſtly by Chriſt and his Apoſtles who preached the Goſpel, with the laſt of whom they ſeem to have expired: for ſoon after when the ceaſing of the Heatheniſh Oracles was objected by the Chriſtians againſt *Julian* the Apoſtate, he retotred upon them the ceaſing of their Prophecies. Some ſuppoſe that theſe extraordinary Gifts ſhall be reſtored unto the Church when ſhe ſhall be fully recovered out of the Antichriſtian Eclipſe, but why might we not rather expect to have found them in our firſt Reformers. *Luther* was a man of an extraordinary Faith, and yet wrought no Miracles. The Anabaptiſts at the ſame time affected them, and pretended to them, but were found Vain and Fanatike.

Though

Though ſome of them were meer Impoſtors, yet others verily believed that they were divinely inſpired. The Miracles of Saints and Martyrs ſince the Apoſtolicall times ſeem rather Legends and Fables then credible Stories. The confident perſwaſions of a ſtrong Faith may ſeem ſomewhat like a Prophecy, though far different from it, and of another kind: and ſo the Judgements of ſome wiſe men have been taken for Predictions; whereas Prophecy is not ſo much the confirmation of a mans own Spirit in the ordinary way of believing or judging, as an extraordinary revelation of Future things immediately and expreſly by God, perhaps in a rapture or extaſy, when he who uttereth it, leaſt underſtandeth it. Alſo there may be a power of caſting out Divels by Praier and Faſting; which is not now to be performed as formerly by any ſpeciall Gift, with a word of command certainly effecting it; but

in the ordinary way of Praier, which God is pleaſed to honor with an equall effect. There are alſo Miracles of Providence as we may ſo call them, whereby God is pleaſed to deliver his Church out of her greateſt ſtreights in an extraordinary manner, and by unexpected means, as he did formerly by Signs and Wonders, and Miracles of Nature. Such was the recovery of *Germany* by the ſame hand which firſt betraied the Proteſtant Cauſe: *Maurice Duke of Saxony* after all his Succeſſes and Preferment, ſtrangely revolting from *Charles the fifth* to the contrary party: the defeating of the Spaniſh *Aramado*, as *Drake* termed it, with Squibs; the diſcovery of the Gunpowder Treaſon by a Letter, or whatſoever other *Indicium* there was of it: yea the preſervation of Chriſtian Religion in all Ages, maugre all Perſecutions and Hereſies, and the reſtoring of it in theſe latter dayes with-

without a Miracle, is none of the leaſt Miracles. Certainly the clear revelation of the Myſteries of Faith, and the manifeſtation of the Graces of Gods Spirit in the Harts and Lives of men are evident teſtimonies that God hath not forſaken his Church; the leaſt dram of true Grace being more valuable then all Miraculous Gifts whatſoever, and the principall end thereof. As for Enthuſiaſms and Revelations they were of uſe in former times, and very neceſſary before Scripture was finiſhed, being either Scripture, or inſtead of Scripture; but ſince *St. Johns* time, who wrote the laſt Book of Scripture in the *Iſle of Pathmos* under *Domitian*, they ſeem alſo to have ceaſed: for if this were true they ought to be believed equally with Scripture, being the immediate and infallible Word of God as well as it, which is now the only rule and meaſure of Faith, ſufficient to make the man of God perfect.

perfect. But all thoſe Fanſies are not ſo dangerous as other Spirituall Errors in the Foundation and Eſſentials of Faith, to which ſuch Spirits are very prone, ſtriving to aſcend above Truth aſmuch as others fall ſhort of it. Thus by exalting the free Grace and Spirit of God they deſtroy the Morall Law, and with the Penalty take away the Precept or Commanding power; though the Law be as obligatory in it ſelf and prevalent over the Conſcience of a Good man without it as with it, and moſt perfectly conſiſtent with Grace, which enableth us to perform what the Law commandeth. Others trample on the very Ordinances and Duties of the Goſpel, preſuming to finde a neerer way to Heaven then God hath appointed. There are new faſhions and dreſſes of Religion very pleaſing and popular, as all Novelties are, eſpecially ſuch as ſeem more ſublime and Spirituall. But the old

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Orthodox Truth is the best, and still prevaileth at last. There is no Doctrine in the world which hath been so curiously scanned and throughly sifted in every Point and *Puntilio* thereof, as Christianity: the greatest Scepticisms, and most subtile Criticisms and niceties of Wit have been exercised about it, and the whole Body thereof like the Body of our Savior hanging upon the Cross, vexed and tortured in every joint, and yet it continues whole and entire; though there may be some prints of the Nails and Spears of Heretikes remaining upon it, yet not a bone thereof may be broken, which plainly proves it to be Spirituall & Divine, preserved only by the Author of it. *Paracelsus* threatned that he would deal with the Pope & *Luther* as he had done with *Galen* and *Aristotle*, and probably if he had undertaken it we should have had some such Mercuriall Theology from him as is now vented in

our

our times. The difference ſeems not much unlike. Sound Divines, like Galeniſts adminiſter ſolid and ſubſtantiall Truth, whereas our Paracelſian Preachers deal in Quinteſſences and Spirits, and the like Chymiſtry of Divinity, and cloth them with ſtrange words and Myſticall expreſſions. Divinity hath found the ſame uſage in theſe times with all other Arts and Sciences, and the ſame Humor of this fantaſtike Age runs through all. Men think to advance Learning by fine Conceits and ſtrong Lines, as they call them, which have enervated the ſolid part thereof: ſo do theſe emaſculate Religion by their vain Opinions and quaint Expreſſions. There is no greater Bane of true Piety then Error on the right hand, and ſublime Hereſy; eſpecially when it grows Popular and is generally received. Yet Truth is no leſs Truth though all the World ſhould be in an Error. One *Athanaſius* may ſtand to his

Creed

Creed in the midſt of an Arrian Empire. As a man who ſees the Sun ſhine, though all others ſhould ſay the contrary, is no whit leſs aſſured of it, becauſe he ſees it. Indeed we can hardly gueſs at things which are before us, how much leſs can we find out Spirituall and Divine Truth, or practice what we know? Let us therefore pray to God for his Spirit, who firſt reveled it to the world, and who only can lead us into all Truth, and into all Grace, which is our true Happineſs.

VII.

Of a Chriſtian Life.

THe great work of the Spirit of God in our Harts is the new Creature, and the effect thereof new Life. *Chriſtian Life is the Enjoiment of all things*, for enjoying Chriſt, who is Heir of all things, and hath

hath purchaſed all with his bloud, we enjoy all things by a new and better Title, and in a more excellent and Spirituall manner, as the Fruits of his Redemption, and Gifts of his Love. It is generally affirmed by Divines, that true Grace chiefly reſpects Gods Glory, and our own Happineſs in a ſubſequent and inferior manner, ſo that we ſhould be willing to ſuffer even the pains of Hell it ſelf for the Glory of God; which is a fine Notion and an high Expreſſion: but if rightly conſidered, we ſhall find no ſuch diſtinction in the Thing it ſelf. Indeed if we take Happineſs for a releaſ from Pains, or a Paradiſe of Pleaſure, or any other thing then the very enjoiment of God and Chriſt, it is a true Sentence: but the higheſt Happineſs of the Soul being that very enjoiment, the one cannot be ſeparated nor really diſtinguiſhed from the other. He who truly loves the Perſon of another, without any colla-

collaterall respects, loves to love it, and this Love being most true and pure is also must lovely and delightfull. Thus doth Divine Love pay it self, and as Virtue, so much more Grace, is its own Reward. This is that blessed Communion and Copartnership of profit and advantage which God affordeth us with himself, which is no equalling of our selvs with him, but consists in the very subordination of our selvs to him. To glorify him is our highest Glory, to bless him our truest Blessedness: his Will and our Good do most perfectly and intirely concenter. To divide these, is to cut in sunder the very intrinsecall bond of our Union with him: and the contrary apprehension is the greatest deceit and highest prejudice that can be against the service of God: for it keeps the Soul at a perpetuall distance, and frights it out of the way of Piety: whereas the right understanding hereof ingages it most

most fully and freely, with the mutuall embraces of Duty and Benefit. As true Philosophy resolvs Honesty into Utility, so doth true Divinity resolv Grace into Glory. While the Soul remains corrupt and contrary to God, it cannot enjoy him nor any Happiness in him, but a new Nature begets new Principles and new Enjoiments: and it being the highest perfection of our Nature to be conformable to God and united to him, is also our highest Happinness: for the perfection of every Nature affordeth the greatest and truest Pleasure. Now what can we rationally desire more then to be most Happy? why then should we not rather desire a right constitution of Soul which produceth true Happiness, then the false Happiness of a corrupt Mind? Sin is as much against every mans generall and implicite Intention, which is to be Happy, as it is against Gods express Command, which is that we should

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be Holy. Nor doth the Command of God and his absolute Sovereignty over us diminish the freest Liberty of a rectified Soul. *Perfectum imperium cum perfecta libertate consistit.* God is Good, and doth Good, and commands nothing but Good: which is but like the Latine Complement, *Jubeo te valere*, I bid you farewell. By Conversion the Unwilling Will is made a Willing Will, and to such the Command of God sounds only thus, Do what you will. A wicked man saith, *Quod libet licet*, but a Godly man inverts it, *Quod licet libet*. Thus most connaturally and harmoniously hath the great Creator and Governor of the World subordinated all to himself without the least discord or offence. It is sin which hath wrought all confusion and malignity in our Nature, and all the mischief in the World. As our Being is founded in our dependance on God, so is our Well-being in our subordination

tion to him, and it is impossible it should be otherwise. The perfection of his Nature is to be perfectly supreme, and the perfection of our Nature is to be perfectly subordinate and subject to him, whose *Service is perfect Freedome.* Thus we enjoy all things in him as they are eminently in himself, and as he giveth us all things richly to enjoy. As a VVoman married to a Rich man enjoieth him and all his estate, though she useth no more thereof then what is fit for her, which is the right enjoyment of all. God maketh *all things work together for the best to them that love him,* and so they enjoy the best of all; aswell of that which he giveth, as of that which he denieth. *Adam* should have enjoied the forbidden fruit by forbearing, and not by eating: as Sin is a Privation of Good, so the only enjoiment thereof is Privative, or Relative to Grace, which is the Contrary thereof: and as it is Duty

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to omit things which are to be omitted, ſo it a kind of Enjoiment not to uſe things which are not to be uſed. It is the great Error of Men, that they cannot underſtand this kind of Enjoiment aſwell as the other, but are taken with every bait of Pleaſure, and led captive by the Divell at his will: finding ſome ſinfull Delight in ſinfull Pleaſures, as a corrupt Stomach longeth for corrupt Food, and abhorreth that which is better and more wholeſome. But unleſs the Divell could turn the Tables of the VVorld, and put God and his party to the looſing ſide, it is moſt impoſſible that there ſhould be any true Happineſs in any other thing, or in any other way then as he hath appointed and preſcribed. Nor can it be reaſonably imagined that God ſhould ſuffer his friends to looſe by him, or his Enemies to ſhark any thing from him who is Lord of all. If Intemperance could afford more pleaſure then

then Temperance, *Heliogabalus* ſhould have been more happy then *Adam* in Paradiſe: yea if there were the leaſt reall delight in Sin there could be no perfect Hell, where men ſhall moſt perfectly Sin, and moſt perfectly be tormented with their Sins, which are the prepared fuell thereof, & though now they neither glow or burn, ſhall then conſume them with unquenchable fire. Wicked men, like Prodigals, live riotouſly and run in debt for it; but the time will come when they muſt repay both Principall and Intereſt, and ſo ſhall gain nothing by all their Voluptuouſneſs. *Sardanapalus* his Accompt was not rightly caſt up. *Hæc habui quæ edi*—— for he loſt more by what he ſpent, then by what he left. We will now deſcend to the Particulars of this Univerſall Enjoiment of a Chriſtian Life.

Of

VIII.

Of Nature.

THe first part of a Christian Life is the Enjoyment of Nature, and of the VVorks of God, wherein a Christian far excelleth the wisest Philosopher, and moves above him in his own Sphere. Vulgar Minds view the face of Nature, as a Brute Beast doth a Picture, regarding only the Surface and Show rudely and at large. The Philosopher, as an Artist, contemplates the curious VVorkmanship thereof, observing with much pleasure and delight the proper Colors, and comely Features and Shadows, and the whole Composure of the beautifull Image; as the Painter answered him who wondered at his gazing on an excellent Piece. O, said he, if you had mine eies you would be affected with it as I am. But a Christian looks

looks upon Nature, as a Lover doth on the Picture of his Beloved, delighting more in the Reſemblance then in the Table. Thus *David* rightly enjoyed Nature in his pious Contemplations thereof. So he begins his excellent Hymn of the Creation of the VVorld. *Bleſs the Lord O my ſoul! O Lord my God thou art very great! Thou art clothed with Honor and Majeſty! Thou covereſt thy ſelf with Light as with a Garment!* &c. and he concludes in the ſame manner, *I will ſing unto the Lord as long as I live, I will ſing praiſes unto the Lord while I have a being, my meditation of him ſhall be ſweet, I will be glad in the Lord.* So when he reflects upon the litle VVorld, Himſelf. *I will praiſe thee, for I am fearfully and wonderfully made; marvailous are thy works, and that my Soul knoweth right well.* So comparing both together. *When I conſider the Heavens, the work of thy fingers, the Moon and Starrs*

which

which thou haſt ordained, what is Man that thou art mindfull of him, and the Son of Man that thou viſiteſt him? &c. Naturaliſts are much affected with the Sudy of Nature, and Poets expreſs a fluent and ſweet delight in deſcribing her, but there is more Life and Spirit and Angelicall Speculation in one of *Davids Pſalms* then in all their writings; this Spirituall uſe thereof being more ſublime and divine then any naturall contemplations: as the Cardinall plainly confeſſed, when he found a Countriman meditating on a Toad, and bleſſing God who made him a Man. As *Adam* was created in a ſtate of Perfection, ſo he had a great advantage of us in other reſpects, being created in the perfect maturity of Underſtanding, and riſing up ſuddenly from the Earth out of which he was taken, whereby he had a quicker and freſher view of the World then we whoſe Minds are dulled through Cuſtome and

Uſe, and the edge of our apprehenſions much rebated thereby. Let us therefore make triall whither the Imagination of ſuch an advantage may not ſomewhat excite and ſharpen our underſtanding. Let a man ſuppoſe himſelf *made*, as *David* ſpeaks Metaphorically, *in the loweſt parts of the Earth*, in an adult State of Body and Mind: Surely if he could well diſcern it, he would judge it to be the common dunghill of the VVorld, and would wonder to find any Metalls or Jewells hid in the rubbiſh thereof. And then coming neerer the Surface, and meeting with heaps of rotten Carcaſes, and a few noiſome Living Creatures, he would deem it a very Grave and Hell of all things; and could never expect that it ſhould produce any thing but filth and corruption. But then lifting up his head above the Ground, and ſeeing it covered with the curious Tapeſtry of Herbs and Flowers, ſpread for him as a Prince

Prince to tread on, painted with the variety of all pleasant Colors, and perfumed with most fragrant Odors, and enriched with many secret and excellent Virtues; then beholding the Armies of standing Corn, and Forrests of goodly Trees crowned with innumerable Leavs and Fruits; and perceiving the severall kinds of Beasts and Birds, like so many *Automata* or self-moving Engins, stirring up and down about him in their severall Postures and Motions, he must needs stand amazed at so strange a sight, and praise the fruitfulness of the womb which bare them. But looking back upon the deep and wide Sea which threatens the shore with his insulting waves, he would fear least that roaring Monster should step in among them, and swallow up all in his devouring Jaws; till he perceiv how when he is swoln to the hight of his pride and fury, he begins to retreat and fall back into

his native den, without doing the leaſt hurt, and fetches off the tall ſhips, carrying them away upon his Back, and furniſhes all the Aquæ-ducts of the Earth with freſh Springs and Streams, miniſtring drink to the whole Family. Again, conſidering the pure Aire which he ſcarcely felt or perceived, and yet is ſo far from Inanity that it fills up all the Chinks and Cranies of the VVorld, fanning the Earth with the VVings of VVind, and driving the great Ships to and fro with various Gales of Breath, ſometimes cauſing a quiet Calm and univerſall peace among the Elements, and ſuddenly muffling the face of Heaven with black Clouds, and rowſing up the ſleepy Ocean, toſſing and tumbling it over and over, and tearing the Bowells of the Earth, making the Sturdy Mountains to tremble, and the Rocks cleav in ſunder, is again as ſuddenly pacified he knows not how nor by whoſe perſwaſion; how

it

it carrieth about the Limbikes of the Clouds which diſtill down fruitfull ſhowers, and drop fatneſs on the Earth, and in a moment convey all the Gifts and Bleſſings of Heaven to it. Laſtly, contemplating thoſe vaſt Orbs or Worlds of Light in their ſwift Motions and perpetuall Courſes, which never fail one minute of their appointed Time, nor wander an inch out of their conſtant Way, bleſſing the Earth with their very ſmiles, and illuminating it with their Glorious Light; he muſt neceſſarily acknowledge and adore the great Creator, who hath founded this ſtately Globe, and doth manage the Univerſall Empire of Nature by Secret Laws and inward Principles. And though he cannot diſcern him by outward Sight, yet his Underſtanding will as eaſily diſcover him, as it doth an inviſible Spirit in a living Body. Beſides, as a Chriſtian he taſts the bloud of his Savior in all things, which

renders thoſe reliques and fragments of nature more ſweet to him then all the firſt Paradiſe of perfection was to *Adam*.

IX.

Of Providence.

ATheiſts, though partly convinced by Nature, draw their chief arguments againſt a Deity from Providence and the preſent ſtate of things: whereas indeed this is the greater argument againſt them, and ſuch as fortifies the other: for had Nature ſtill flowed in a conſtant Stream of Cauſes and Effects, ſhe might more probably have been ſuppoſed to be the only Fountain of all things: but when we ſee Nature, which alwaies intendeth the Beſt, not able to fulfill her own Laws, nor effect her Intentions, and ſo fall ſhort of that end which ſhe preſcribes to her ſelf,

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we may plainly perceiv that there is a higher Power which over-rules her; *for the Creature was made subject to Vanity, not willingly, but by reason of him who hath subjected the same in hope.* Again, she being thus lapsed and diseased might easily decay and perish, if the same Power did not still preserv and continue her in all her *Species*, though Individualls dy daily. How litle excess of drought or heat destroies the hopes of the whole Year. A pestilentiall Aire may infect the whole world, and an Age of successive Famines and Pests might prove an universall destruction of all Living Creatures. *But he left not himself Without witness, in that he doth good, giving us rain from heaven, and fruitfull seasons, and filling our harts with food and gladness.* Let a man seriously consider how Strangely his own Life is preserved; how many severall Ingredients are requisite to patch it up; how many sorts of

Materialls are neceſſary to build an Houſe; how many Utenſiles to furniſh it; how many kinds of Creatures are ſpent in feeding him, and almoſt as many in clothing him, beſides all other occaſionall Inſtruments of Life: and he may juſtly wonder at the daily proviſion which God hath made for him. Let him alſo conſider how many poſſible Deaths lurk in his own bowells, and the innumerable hoſts of externall Dangers which beleaguer him on every ſide; how many inviſible Arrows fly about his ears continually, and yet how few have hit him, and none hitherto mortally wounded him; and he ſhall find the meditation of thoſe things, which now he ſo much neglects, ſtrangely affect him. *Vives* reports of a *Jew*, that having gone over a deep river on a narrow plank in a dark night, and comming the next day to ſee what danger he had eſcaped, fell down dead with aſtoniſhment. The com-

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mon ſort of men walk in the dark, and ſo regard not theſe things, but like adventurous Soldiers are hardned with paſt ſucceſs, though their fellows fall daily on every ſide. Stoikes ſatisfy themſelvs with their Opinion of a Fatall Neceſſity, ſo the *Turks* ſay, their Deſtinies are written on their foreheads, which is a deſperate Humor, but no Security: and upon ſuch a conceit to neglect the means of our own preſervation, adds Guilt to Miſery, and deprives us of no ſmall comfort in ſuffering, that we were not wanting to our ſelvs for the prevention of it. But as it is the Deſtiny of ſuch men to periſh, ſo it is their Deſtiny to periſh by their own folly, which is a double Evill: And ſo *Zeno* the Stoike could anſwer his ſervant whē he would have excuſed his fault, by pleading that it was his Fate: he telling him, that it was his Fate alſo to be beaten. Politicians think to build above Providence, and to ſet

their Mountain ſo ſure that it cannot be moved: but how eaſily are the greateſt deſigns and wiſeſt counſells overturned by the leaſt and moſt unexpected accidents? *Julius Cæſar* was a man of the largeſt abilities, and no leſs performance. He ſo far proſecuted all naturall means, as if no man had more diſtruſted his Fortune, and yet ſo much relied on his Fortune, as if he had needed no other means: when he was in that extremity wherein he could make no uſe of his Wit or Strength, he boaſts of it, and truſts to it alone: *Cæſarem vehis & Fortunam ejus.* He ſo often ſucceeded well in ſuch caſes, that he kept an *Ephemeris* thereof. God who had ordained him to be the Founder of the *Roman* Empire did ſtrangely excite and ſupport his Spirit: and though it cannot be preſumed that he had any knowledge of Divine Revelations and Prophecies concerning himſelf, yet

he

he ſeems to have had ſome kind of Belief of the thing, I mean an extraordinary Confidence and Aſſurance of ſucceſs. We ſhall find him as great an Inſtance of Divine Providence both in his Riſe and Fall, as ever was in the World. We will begin with his Civill War, and recite only his own obſervations. Firſt he had the good hap to deal with an Army without a Generall, and then with a Generall without an Army: both which met together might probably have match'd him. He was ſo put to it by *Petreius* and *Afranius* at *Ilerda in Spain*, that it was reported at *Rome* they had ended the War; which might have been made good if *Pompey* had come to their aid through *Mauritania*, as was expected. Again, before the great Battail of *Pharſalia*, when he was aſſaulted in his trenches, he was ſo far worſted, that he plainly confeſſed he had been conquered, if *Pompey* then had known how

how to conquer. Laſtly, in the Battail of *Munda* he was put to fight for his ſafety, as at other times for Honor: *Labienus* only by wheeling about with his Horſe for advantage was apprehended by the reſt to fly, and ſo reſigned the Victory to him: ſo ſmall a matter doth many times turn the Dy of War over and over, and determine the greateſt affairs of the World: and the moſt ſecret conſpiracies many times leak and run out at the leaſt hole. *Caſar* eſcaped a moſt imminent danger of being murdered at ſupper in the *Egyptian* Court, if the Conſpirators had then attempted it: and afterward when they were fully prepared for the action, his Barber, who had no other direction then the ſtrange Inſtinct of a naturall fearfulneſs, was thereby put upon the ſearch, and diſcovered the Treaſon: which was as weak a Guard to his Perſon, as the Geeſe to the *Capitol*, yet both proved

proved effectuall. But when God had determined to ruine him, we ſhall ſee how no advantages, no warning could preſerv him. He alwaies held *Brutus* and *Caſſius* in ſuſpect, and profeſſed ſome fear of thoſe pale lean fellows. The Conſpirators were many, the buſineſs long in agitation, the danger foretold by *Spurinna*, his wife dream'd of it, and had almoſt ſtaid him, Hee had a Paper of the whole Plot delivered into his hands as he was going to the Senate, and had begun to read it; the Conſpirators themſelvs were daunted, and thought they had been betrai'd, yet all this could not preſerv him from being ſlain in the midſt of the Senate, and made a ſacrifice to *Pompeys* Image. Now let all the great Captains and Counſellors of the World learn to acknowledge an over-ruling Providence, and ſubmit all their Power and Policy to the Beck of a Divine Will. A Chriſtian enjoies Providence

dence by referring himſelf to Gods Protection, and ſo walks conſtantly in a ſtreight way in the midſt of all changes and viciſſitudes with æquanimity of Spirit, being moſt aſſured, that though he cannot well underſtand the Particulars, yet the Summ of all ſhall be Gods Glory and his own Good, which is that Happineſs to which he is tending.

X.

Of Proſperity.

PRoſperity and Adverſity are the different Iſſues of the ſame Parent, being the ſeverall diſpenſations of Providence: and as they have the ſame Root, ſo they yield the ſame Golden Fruit of Happineſs. *I have learned*, ſaith the Apoſtle, *in whatſoever ſtate I am, therewith to be content*, Both may be enjoied with Content, but learning and skill to do it are requiſite. Men think it an eaſy thing to be happy in Proſperity,

rity, accounting that the only Happineſs; though they know not how to enjoy it. As if a Mariner ſailing with wind and tide he knows not whither, ſhould think he is making a very good Voiage. There is a ſilent and ſtill ſtream of Fortune, wherein ſome men ſwim down quietly from the ſpring of their Birth to the common Ocean of Death, ſo that *they do not much remember the daies of their Life, becauſe God anſwereth them in the joy of their hart.* This is that kind of Proſperity ſo much commended by Philoſophers and Poets: *Beatus ille qui procul negotiis, &c.* A pretty kind of idle Felicity, a Paſtime, or ſweet Sleep, ſtealing away our Time with the ſoft hand of eaſe and reſt, and at laſt ſhutting it up like a fair Day in the common Darkneſs of Death with others. There is alſo a ſtrong Gale of ſucceſs carrying on the Deſigns of ſome Great Men, who adventure themſelvs and all

their

their fortunes on the Ocean of the World, in such a constant course of Prosperity, that they never meet with any cross winds. Many of the *Grecian* and *Roman* Captains proved alwaies victorious, and were never beaten by any. Many rich men thrive perpetually, and never suffer any considerable loss: yet this is no other then a busy Dream, or a Play well acted: as *Augustus* the most fortunate Prince intimated, who when he was going off the Stage, took his leav of his friends like an Actor, *Valete, et Plaudite.* The right way of enjoying Prosperity is rightly to understand it, and the true worth and nature of it. The Covetous and Querulous, like sick men, are never satisfied, but undervalue all the Good things which they possess, and because they have not what they would, neglect to enjoy what they have. On the contrary, Prodigalls and Parasites, like Children, Idolize every trifle; which over-

over-weening Opinion as much hinders true enjoiment as the diminishing Humor and Discontent of others, and ends in the same Insatisfaction wherein the other begins. A Christian looking upon all his Prosperity as the effect of Gods Providence, enjoies it in another manner then any worldly man. The ancient *Hebrews* seem to have had a most familiar knowledge of Gods Providence. When *Isaac* asked the suppositious *Esau* concerning his Venison. *How is it that thou hast found it so quickly my Son?* He answered, *Because the Lord thy God brought it to me.* Though he lied in the thing, yet the Phrase discovers what apprehensions they had of the most common mercies, which also *Isaac* elegantly expresseth, speaking of the pleasant sent of his Garments, *See! the smell of my Son, is as the smell of a field which the Lord hath blessed.* When we thus look upon God as *the Father of Lights*, the

the author and giver of every good and perfect Gift, we see him as easily begetting and multiplying Mercies as the Sun doth Beams; This takes away all Anxiety and Fear of loss or want, which doth more diminish the Comfort of them then that Care and Labor which they cost in purchasing. Again, as Gods chief intention in bestowing his Gifts, is to allure and bring us home to himself, so a Christian accepts them upon the same tearms, as the Pledges of his love and Favor. A Penny, which is the Earnest of some great Bargain is another manner of thing then an ordinary Penny, being given and received under another notion: and this is the right way to improve and sublimate Prosperity to the hight more then any Ambitious Humor or vain Sensuality can do; *eating and drinking with a merry hart, for God accepteth our works*, and so we may well accept his Gifts. But though outward

Prosperity

Prosperity be a Jewell in the Treasury of Gods Mercy, yet it is not the White Stone of his Justice. The very Heathen, who were most affected with sensible Divinity, knew how to distinguish between the Cause and the Success. They who insist on this argument commonly want a better, and will not stand to it themselvs when they are worsted. Decision by the Sword, even in a lawfull War is like waging Batail in a Writ of Right, which the purer light of Christianity hath antiquated, as very uncertain and unwarrantable. Success is the Blessiing of God upon a Good Cause, and his Curse upon a Bad. It is at most but a concurrent witness, which signifies nothing of it self, the Justice of the thing is its own best proof. God hath not promised that his Church and People shall not suffer; but that though they suffer they shall not perish, like the bush which burned but was not con-

consumed: and that in the day wherein he hath appointed to judge the world they shall prevail and triumph for ever over all Injustice and Oppression. But to improve Success to the use of all advantages, which it puts into our hands, though otherwise irregular and unlawfull, and to justify it by Gods Providence giving us such an opportunity, is as if a man should plead that he may do any evill which is in his power, and justify it by this, that God hath given him the power and opportunity of doing it; and so make Gods Providence patronize his Lusts, and *turn his Grace into Wantonness.* Though Adversity be a necessary preparation for Heaven, by reason of our corruption, which is best mortified by it, yet Prosperity in it self is as fair and ready a way, and the beginning thereof to the Godly. He is certainly a most Happy man who can so enjoy it, as to profit as much by it as by Adversity.

Judge-

Judgements drive, but *Mercy leads to repentance.* This is an excellent temper of Spirit, most pleasing to God, and comfortable to our selvs, but very rarely to be found in any.

XI.

Of Adversity.

THere is such a various mixture of Prosperity and Adversity in the Life of man, that he who knows not how to enjoy both, can never live happily in either.

Nemo confidat nimium secundis;
Nemo desperet meliora lapsis.

Many mens Spirits are like tender and delicate Bodies, which have a most quick and exact sense of Pleasure, but a litle Pain kills them: like Flies, very brisk and busy in the Summer of Prosperity, but when the

the Winter of Adverſity overtakes them, dead in the neſt. *Man is born to miſery*, and Chriſtians have commonly a double Portion of it, and of all Chriſtians the beſt and ſtrongeſt are uſually exerciſed with the greateſt Afflictions, or made ſuch thereby. If therefore there were no Enjoiment nor Fruit of ſuffering, they ſhould then be indeed of all men moſt miſerable : but as it is Gods uſuall way of dealing with his Children, ſo his Promiſes and Benedictions run generally that way. Though Affliction hath no naturall Good in it ſelf, yet it produceth much Morall Good; yea it commendeth the Naturall Good, and correcteth the Morall evill which is in Proſperity : for Proſperity is as Diet, but Adverſity as Phyſike, which recovereth from Surfets, and reduceth to a right taſt. Though Proſperity be more honorable in it ſelf, yet the Virtues of Adverſity are more honorable then of Proſperity.

ſperity. The higheſt Romances of Worldly Glory are alwaies founded in the deepeſt Sufferings.

——O nunquam tranquilla exordia fatis
Heroum eximiis, nec deniq; naufraga Virtus!

And thoſe reall Conquerors are moſt famous who have encounter'd the greateſt Adverſaries. Adverſity overcome is the higheſt Glory, and well undergone the greateſt Virtue. The Poets feign of *Hercules*, not only that he ſlew Tyrants and Monſters, but alſo that he bore the whole weight of Heaven on his ſhoulders; ſhewing thereby, that Virtue is as well exerciſed in Bearing as in Acting. Have you not heard, ſaith *James*, of the Patience of *Job*, as of a moſt famous and memorable thing: and it is indeed very admirable to contemplate him aſſaulted by

by Satan, and overcoming only by enduring. Satan had challenged *Job* before God, that he would make him curse him to his face: and God permits him to try him, and torture him to the utmost, only sparing his Life, which was no advantage, but a lengthening of his suffering: yet *Job* armed with nothing but Patience, like a Rock in the midst of the waves, repells all his assaults: standing so firm, that he cannot force him to a complaint, which is the most naturall Infirmity of men in such a condition; nor extort one foolish word from him. *In all this Job sinned not, nor charged God foolishly*: yea, instead of Cursing he falls to Blessing. *The Lord hath given, and the Lord hath taken away, and blessed be the Name of the Lord*: which was a far greater torment to Satan then all his could be to *Job*. *Julius Cæsar* when he had almost lost the field at *Munda*, was ready to have kill'd himself: so great a Conque-

Conqueror knew not how to conquer Adverſity: and yet no man is totally vanquiſhed by it, till he yield to it.

Quicquid erit ſuperanda omnis
Fortuna ferendo eſt.

Though we looſe all, we may ſtill *poſſeſs our ſouls in Patience.* This is our laſt Reſerv, and that ſtrong Hold whereunto he who is beaten out of the Field may alwaies retire, and cannot be forced out of it but by ſurrendring it. The common ſort of men in Adverſity are like Children when they are whipt; either wholly ſurpriſed with Grief and Horror, never ſtriving to keep it from the Hart, but give up all preſently; betraying themſelvs by an utter deſpondency of Spirit, and neglect of all Remedies or Cordialls; and ſo ly whining under the power of their Adverſary, bemoaning and pittying themſelvs to no

purpoſe: which is a moſt evident Sign of an abſolute conqueſt, and ſinks the Soul wholly under water; whereas Patience keeps up the Head: yea many conſpire with their miſeries, and are, as *Quintilian* expreſſeth it, *Ambitioſi in malis*, augmenting and aggravating them as much as they can; as though they found ſome Pleaſure in Grieving, and ſome Muſike in their mournfull Ditties: Or elſe Sturdily and Sullenly bear their Afflictions with a ſetled obſtinacy of Mind, like ſtrong Bodies, on whom no Phyſike can work when they moſt need it, and ſo their Diſeaſe proves incurable. This is to out-brave God and Nature, and rather to fly and ſhun the ſenſe of Affliction, then to conquer it. Men of Pleaſure ſeek to divert it by inordinate and unſeaſonable Mirth, Gaming, Drinking, and Surfetting on the remainders of the Feaſt of Proſperity, which is to abuſe both: Politicians ſtrive by all means

means to make an Eſcape and get out of Adverſity, turning and winding every way, like an Eel, as long as there is any Life; but care not to profit by it, or perhaps grow wiſer, but not better. Philoſophers fortify againſt it by the ſtrength of naturall Reaſon: as he ſaid concerning the death of his Son, *Scio me genuiſſe mortalem*; accounting it a gallant thing to be no more affected with the death of a Man then the breaking of a Pitcher. Only a Chriſtian *Fruitur malis*, which is indeed a moſt admirable Enjoiment. Angels excell in ſtrength, Doing the will of God, but Chriſtians in Suffering: and a patient enduring of neceſſary evills, is next to a voluntary Martyrdome. A Chriſtian *heareth the Rod and who hath appointed* it, which teaches him to ſuffer, and ſweetens his ſuffering more then all the Arts and ſhifts of worldly men whereby they fence againſt it. He hath a moſt acute ſenſe of the

Pain, as feeling the anger of a God in it, and yet bears it patiently as the hand of his Father, who chasteneth every Son whom he loveth, punishing for Sin, that so he may punish from Sin: and so enjoieth the Love of God and more comfort in all his Evills, then worldly men do in all their Good things.

XII.

Of Death.

DEath in it self, as it is a cessation of Life, is an indifferent or midle thing between Good and Evill, and paralell with not being Born. In the Ages which have preceded we did not live, and in the succeeding we shall not live; the first is a negative Death, the second a privative. Therefore we may as reasonably griev that we were born no sooner, as that we shall live no longer. Our very Life is a continuall

Death:

Death : for that which is paſt is dead already : *Quicquid retro eſt mors habet*, and when Death at laſt ſhall ſhut up all and put a full period to the Whole, it ſhall do no more then what every moment doth to the ſeverall Parts. The laſt Sand in the Glaſs runs out in the ſame manner as the firſt. Therefore Death ſhould not ſeem ſo ſtrange and monſtrous being thus familiarly converſant with us every moment. The difference between this Mortall Life and Immortality is like that between a Leaſe for years and an Eſtate in Fee Simple : both go hand in hand together, and equally ſpend the ſame minutes of Time; but the one ſtill runs on, whereas the other ſtops in a certain period. Immortality looſeth nothing by ſpending, being renewed as faſt as it decaieth, and continueth ſtill the ſame Term; which the other doth not, but is diminiſhed by every moment. Fools flatter themſelvs, and

ſuppoſe a kind of Immortality in the preſent Inſtant of Life; becauſe it ſufficeth for the preſent, aſwell as Immortality it ſelf: and they hope ſtill to continue one year or day, or moment longer. Thus the momentany and uncertain condition of Life, which ſhould moſt mortify, is by vain men abuſed to the contrary. Conſider Death in relation to the Evill things of this Life, and ſo it is a Releaſe from them all, and no part of them: Diſeaſes, Pains, Griefs, and all thoſe ſad grones and ougly faces which are put upon Death belong to Life which many times exerciſeth more cruelty and tyranny then Death. Racking is a greater pain then Beheading, yet not ſo deadly. Aſſoon as Death enters upon the Stage the Tragedy is done. In relation to the Good things of Life it is a totall deprivation of them, and the Grave of all our worldly affairs aſwel as of our ſelvs; yea as to our ſhare and intereſt there-

therein, a diſſolution of all this World. The Tyrants wiſh, That the whole Earth might periſh with him, took effect in himſelf: Death laugheth at all the Actions of mortall men, and ſtepping in when he pleaſeth, daſheth all in peices. Death ſtops the mighty Conqueror in the full Career of his Victories, and bids him quit the field. Death depoſeth all Kings, and reduceth them to the common equality of their originals. Death ſweeps down the great Politician, and the curious Cobweb of his high Deſigns. Death ſilences the learned Clerk, and makes the Poet ceaſe in the midſt of his work, like the Poeticall Swan,

——*Qui fixus arundine carmen*
Mille modis querulum quod caperat interrumpit.

Death is the beſt Comment upon Life: ſet him by the moſt beautifull Miſtreſs, and he will convert our

deifying fanſies into duſt and rottenneſs: as *Caligula* uſed to ſay of his. *Tam bona cervix ſimulac juſſero demetur.* Place him on the Table among our diſhes (as the Ancients uſed to do at their Feaſts) & he will turn all into worms meat: Nothing can ſtand before him, but all vaniſh and diſappear at his affrighting preſence. Honor, which of all worldly things only ſeems to ſurvive, paſſeth away with our Breath into the empty Aire; as *Boethius* wittily deſcanteth.

Ubi nunc fidelis oſſa Fabricii jacent?
Quid Brutus, aut rigidus Cato?
Signat ſuperſtes fama tenuis parvulis
Inane nomen literis.
Sed quid decora novim° vocabula?
Num ſcire conſumptes datur?
Jacetis ergo prorſus ignorabiles!
Nec fama notos efficit:

Quod

Quod ſi putatis longius vitam trahi
Mortalis aura nominis:
Cum ſera vobis rapiet hoc etiam dies,
Jam vos ſecunda mors manet.

Where now is juſt Fabricius? Brutus where?
Or Cato the ſevere?
In a few Letters their ſurviving Fame
Preſents an empty Name.
But can thoſe Titles which we read or hear
Make Dead men to appear?
In dark oblivion ye all lye down!
Nor are your Perſons known:
Or if you think your Life by others Breath
May be redeem'd from Death:
Time which this Life ſhall alſo from you take,
A ſecond death will make.

The arguments which the World

commonly draws from Death are very ſtrange. Epicures ſay, Let us eat and drink for to morrow we ſhall dy. Certainly Death is the worſt Maſter of Revells. The Covetous will live Poor, that he may dy Rich: whereas indeed none dy Rich, but the richeſt depart as poor and naked out of this world as any, leaving all their wealth to others. Glorious men dy daringly, that ſo they may be famous after Death: yet all their Fame is but as a ſtately Monument ſet over their Graves. Miſerable men invoke Death and fly to it as their only Remedy: but they are the worſt Phyſicians who cure by killing. Theſe and the like are falſe enjoiments of Death, and to no good end. The reference it hath to another World, as it is a parting Line between Life and Eternity, doth beſt inſtruct us rightly to enjoy it. *Whatſoever thy hand findeth to do*, ſaith the Wiſeman, *do it with thy might, for there is no work, nor*

nor device, nor knowledge, nor wiſdom in the Grave whither thou goeſt. He makes Death an incitement to Work, not an invitation to Play: and the chief VVork and Buſineſs of our Life is to gain eternall Life. *Bleſſed are the dead who dy in the Lord, that they may reſt from their labors, and their works do follow them.* All other Works, all Arts and Sciences, and the vaſt Projects and famous Enterpriſes which fill the Hiſtory of the World, end in the Grave, *In that very day his thoughts periſh*: thoſe only are our Stock and Proviſion for another VVorld. Thus a Chriſtian enjoies Death by being familiarly acquainted with him, and taking him by the hand, goes along with him in all his ſteps and motions, dying dayly to the World, and living to God and Heaven: and when Death at laſt ſummons him to depart, he willingly reſigns up all as things which no longer concern him. He looks upon

Heaven

Heaven as a Kingdom in Reverſion after his own Life, and looſes nothing in the mean time by ſtaying for it: while he lives he encreaſes his future Glory, and when he dies he goes to poſſeſs it. Men of this world, whoſe hope is only in this Life, put Death far from them, though it be moſt naturall and nigh unto them, and the moſt certain of all future things: and when Death appears and ſtares them in the face, they behold him as a moſt ſtrange and horrid thing; either dying away through fear and aſtoniſhment, as *Nabal* did; or enraged, like a wild Bull in a net, as the famous *Duke of Biron*; or with *Judas* deſperately plunge themſelvs into Hell; like *Empedocles*, who caſt himſelf quick into Mount *Ætna*. The beſt of them look upon Death as an indifferent thing, as *Martial* concludes his Happy Life.

Summum

Summum nec metuas diem, nec optes.

But *to me*, ſaith the Apoſtle *to live is Chriſt, and to dy is Gain*: which is the beſt and trueſt enjoiment both of Life and Death.

XIII.

Of Sin.

SIn is the Death of Souls, the Father of Perdition, which like the *Cici* or Worm in *Jonas* Gourd, corrupted the world almoſt aſſoon as it was made. The Myſtery of Iniquity is almoſt as wonderfull as the Myſtery of Grace and Godlineſs; that it ſhould be ſo exceeding ſinfull, and that being ſuch it could poſſibly enter into the World, when it was ſo perfectly conſtituted, that there was no cleft or crany in it, by which Sin might creep forth

forth & enter into it, untill it made way for it ſelf. Before *Adam* by fatall experience acquired the Knowledge of Good and Evill, Sin might ſeem an incredible thing: for how could it be imagined that a reaſonable Creature, of perfect underſtanding and exact integrity, made only to ſerv and obey his Creator, and conſcious that all his Happineſs conſiſted therein, ſhould rebell againſt him, and at once plunge himſelf and all his Poſterity into everlaſting Miſery? As there was no reaſon for Sin, ſo neither was there any root or ground out of which it ſhould ſpring, only a bare Poſſibility of doing that which was moſt unreaſonable and unnaturall. *God made Man upright, but they have ſought out many inventions*, he was fain to ſeek out and invent the way of undoing himſelf, and to create Sin, which God had not made. But that which is moſt wonderfull in Sin, and which hath puzled the moſt pro-

profound Doctors, is the consideration of Gods Permission and Providence; how and why he should suffer such an Enemy to himself and all his Creatures, to invade the World and ruin the whole Creation. It is certainly the greatest quarrell and highest blasphemy which the Divells and damned have against God, that he should make them to damn them, and it is the strongest argument in the corrupt minds of the sinners of this VVorld who have not yet felt the Hell of Sin, that it is no such great matter as Divines would perswade them: thinking, that because God doth permit it, therefore he will also tolerate it. This is the strange and prodigious birth of Sin, and the Nature of it is answerable thereunto: for it is no less then the doing of that wch we ought not to do, or the not doing of that which we ought to do, and what we ought not to do is in the very next degree to what

we

we cannot do. Chaſt *Joſeph* puts the one for the other. *How can I do this Wickedneſs and ſin againſt God?* making morall Entity and Bonity as convertible as Naturall, and Gods Interdiction as reſtraining as his Interpoſition. This Monſter aſſoon as it is born is ſo ſtrong and adult in miſchief, that it deſtroieth the Womb that bare it, and infecteth the whole Sphere of its activity: though acts of Sin make it grow, yet the firſt birth thereof makes it a complete Body, and merits an univerſall and eternall puniſhment. It hath blaſted the whole inferior world and laid the foundations of Hell it ſelf: hence are all the Evills in Nature, all the diſorders in Humane ſociety, and villanies of Men. The Story of the *Italian*, who firſt made his Enemy deny God, and then Stab'd him, and ſo at once murdered both Body and Soul, declares the perfect malignity thereof: and ſhould the dire im-

precations

precations of revengefull Spirits be alwaies executed on others, we ſhould create Divells and Hells enough to deſtroy all Mankind. But all this is the leaſt and loweſt Evill in it; the perfection thereof conſiſts in the contrariety and enmity againſt God. It is called a Law of Sin, as being directly oppoſite to the Law of God: for what God ſaith, *Thou ſhalt do*, Sin ſaith, *Thou ſhalt not do*, and what he ſaith, *Thou ſhalt not do*, Sin ſaith, *Thou ſhalt do*; and ſo inverts the whole Decalogue, and the very Law of Nature, robbing God of his Creature, and ſetting it up againſt him, and in his throne. No created Majeſty can endure a Conſort, much leſs Divine, which is moſt abſolutely and infinitely Supreme. It is true, Sin can never effect what it intends, and therefore wicked men think it is nothing, becauſe it cannot hurt and wrong God: but a declared intent is Treaſon, even among men, much more

more by the Law of God, who is chiefly ſerved or diſſerved by our Spirits and Wills: yea this ſhows the moſt perfect malice of Sin, that it fights againſt a Majeſty which cannot be wronged; and breeds a more haughty diſdain and juſt revenge in him whom it oppoſeth, to be defied by ſo baſe an Enemy. Men may ſay, they do not intend to hurt God; yet they do tranſgreſs and offend his Law, which is to offend himſelf, though the intention may be to do God good ſervice. If therefore there be any ſuch difference in Nature, as Good and Evill; if there be any Monſter or Miſchief in the World, Sin is really the worſt of Evills, being moſt contrary to the Chief Good: and in this relation it is infinitely evill, though as it is a finite act it cannot be really and properly infinite, for then it ſhould be an Enemy equall to God: but it comes as neer to infinite as poſſibly it can: and if the

Soul

Soul were infinite it would Sin infinitely, as being eternall it will ſin eternally: yea it is as it were infinite to us, for we cannot meaſure nor comprehend the utmoſt extent of the ſinfulneſs thereof, no more then we can number the particular acts. Let us therefore ſtand amazed at the ſight of this *Hydra*, this killing and never dying Serpent, devouring all Good, and propagating all Evill. Now what enjoiment can there be of ſuch a perfect Evill. Certainly next to the Grace of God a Chriſtian reaps the greateſt Happineſs from it; yea Grace it ſelf, which delivereth from Sin, cannot be enjoied without the enjoiment of Sin from which it delivereth: and the more horrid and helliſh Sin is, the more doth the Love of God appear in delivering us from it, and in preſerving the little ſpark of his Grace in the midſt of an Ocean of corruption. There is no ſuch Antipathy in Nature, as between Holineſs and

Un-

Unholineſs, the contrariety of Vice and Virtue is far ſhort of it: Grace is the higheſt perfection of the Soul, and Sin the greateſt imperfection. As ſin is the occaſion of our greateſt Good and higheſt Preferment, ſo it is alſo of Gods greateſt Glory, and therein we ſhould rejoice. *There is more Joy in Heaven over one Sinner that repenteth, then over ninety and nine Juſt perſons who need no repentance.* Thus the more we hate it, the more we enjoy it, and our greateſt abhorrency doth moſt excite this affection of holy Joy: and this is the high priviledge of a Chriſtian, to enjoy that which is moſt contrary unto him, not only by forbearing it, but alſo by Gods forgiving and recovering out of it to a ſtate of higher Perfection and Happineſs.

Of

XIIII.

Of the Reſtauration of the Soul.

THe Reſtauration of the Soul is the Converſion of it from Sin to God, as the Corruption thereof was a defection from God to Sin. This is a greater and more glorious work then the firſt Creation, and the utmoſt Deſign of God in making the VVorld. As in an ingenious Poem, which is the Creature of Fancy, the chief excellency is the Plot, and the excellency of the Plot is the ſtrange difficulty and intricacy of the *Epitaſis*, or troubleſome ſtate of the Buſineſs, which is afterward beyond all expectation cleared up, and reſolved into an happy *Cataſtrophe*: whereas if it ſhould be carried on in a conſtant courſe of Proſperity, it would ſeem very flat and dull without art or wit. Thus God having made all things

things for himſelf, and the manifeſtation of of his own Glory, as the wiſeſt end which he could propound to himſelf, was not ſatisfied with the firſt work of Creation, though exceeding good and perfect in its kind: but aſſoon as it was finiſhed, ſuffered Sin to enter upon the Stage, bringing Death and Hell along with it, and ſo to confound and deſtroy all. This was the *Dignus vindice nodus*, ſuch as all the Wit of Men and Angels could not unty, till God himſelf came down from Heaven, and reſolved it into this more glorious work of Redemption; which is an uncreating of Sin, and a creating of Grace: God cannot make *Factum infectum*, but by pardoning Sin he makes it *Quaſi infectum*: Sin remitted is as though it had never been cõmitted. Thus Juſtice it ſelf juſtifies the unjuſt, and being overcome it triumphs. Juſtice and Mercy could not meet together in any other way,

way, and there is no other Inſtance in the whole Hiſtory of the VVorld of any act of God which doth ſo perfectly exerciſe all his Attributes, & manifeſt all his Glory, and conſequently fulfill the end of Creation. As God juſtifies the Ungodly, ſo he makes him Godly, which is the other part of this great work, and no leſs wonderfull then the former. If the entrance of Sin into the VVorld be ſo ſtupendious, the expulſion thereof is much more. The Peripatetikes ſuppoſe the Soul of Man to be like a plain Table, or as we ſay, a blank Paper, on which Good or Evill may be imprinted, and ſo equally indifferent to both. But other Heathens have confeſſed the contrary, *Nam vitiis nemo ſine naſcitur* -- and all Chriſtianity is againſt it. If their Opinion were true, probably ſome one man among ſo many millions might have lived pure from Sin, perhaps through the whole courſe of his life, or for a year,

year, or day, or hour; or at leaſt might perform ſome one action perfectly good, which none ever did. Therefore the Platonikes, ſay the Soul is like a Chariot drawn with two Horſes, whereof one is fair and generous, the other deformed and reſty. The firſt is the Rationall part, the ſecond the Senſuall: ſome Platonicall Divines call them Fleſh and Spirit; but it is moſt evident that not only the inferior faculties, but alſo the ſuperior are corrupted; otherwiſe the inferior could not draw them away; they being able of themſelvs to put forth their own acts pure and incorrupt; the Mind is free and cannot ſin but from it ſelf, though it may be tempted and urged by others. On the contrary, ſometimes the Mind urges the inferior faculties to ſin beyond the common bounds of their nature, and the utmoſt deſires of Beaſts: beſides, there are many rationall and ſpirituall Sins wherein the inferior

rior Faculties have no ſhare. The Pelagians ſeem to grant a mixture of both principles of Good and Evill in every Faculty, and that by our own endeavors the Good Principle may be ſo exerciſed and excited, that it may prevail againſt the other: but then why might it not proceed ſo far, as wholly to extinguiſh the other? for by prevailing in part, it gains ſome farther degree of ſtrength, and the other looſeth as much; and a greater ſtrength of Good may more probably prevail againſt a leſſer ſtrength of Evill, then a leſſer ſtrength of Good could againſt a greater ſtrength of Evill; or if the Good can never overcome the evill, then every act flowing from both, will be mixt and imperfect, and can merit nothing but the juſt indignation of a pure and perfect God, and ſo leav us in the ſame ſtate of miſery in which it found us. The Semipelagians therefore, who have ſpun out

this thread to the utmoſt fineneſs which it will bear without breaking, ſay, there is indeed left in Man a free will to Good, but ſuch as cannot act the Good it would without a Divine aſſiſtance; yet the Will of Man freely inclining it ſelf to Good, inclines God to aſſiſt him with his Grace: and that God eternally foreſeeing this Good inclination, did therefore, and not otherwiſe, pre-ordain ſuch to Grace and Salvation; So that God doth not turn the Will, which they ſay is contrary to the freedom thereof, but concur with it in promoting it. Thus they think they have fairly decided this great Controverſy, by parting the ſtakes between Gods Grace and Mans Will: but *they erre, not knowing the Scriptures, nor the power of God*, ſubordinating the will of God to the will of Man, rather then the will of Man to the will of God, and make this greateſt work of Redemption leſſer then that

that of Creation, which proceeded from nothing. Though it may be a problematicall Queſtion in Divinity, whether one ſin doth naturally of it ſelf deſtroy all Grace, yet it is moſt true, that the eating of the forbidden fruit was ſuch a Criticall and Fatall ſin which did incurr the ſentence of Death, by which this Spirituall Death of Grace is chiefly intended, and ſo judicially produced the ſame effect; for as one ſin may be puniſhed with another, ſo may it be puniſhed with all Sin, by virtue of ſuch a precedent Compact: and thus is that Originall Sin imputed and derived unto us, not only by naturall propagation: for then all other Sins of Parents ſhould deſcend upon their Children in the ſame manner: but as that Command was a triall of Mans univerſall obedience, ſo the breach thereof was an univerſall ſin, and the puniſhment equall unto it. Yet the will of Man remains free in its own nature,

elſe it ſhould not freely ſin, and ſo not ſin at all; nor doth neceſsity take away freedom; for God doth moſt neceſſarily, and yet moſt freely will his own Glory; and the will of man doth neceſſarily and freely will Good, reall or apparent: yea in the very act of willing it is neceſſarily determined to one particular object, and yet doth then will moſt freely, that is, not as Beaſts, through Appetite and Inſtinct, but with a Rationall Election. The will of man is free according to the Law of Nature, and by that very Law it is impoſsible that it ſhould be ſo free as not to be ſubordinate to God, and manageable by his ſupernaturall and infinite power, in ſuch a ſupernaturall and infinite manner as doth not deſtroy the will it ſelf, nor the freedom of it, which is of the nature thereof: for if God ſhould not govern the will of Men and Angels, as well as all other things, he ſhould not rule and

and order the higheſt acts of his nobleſt Creatures; nor can there be any Pre-viſion in God, without this Pre-ordination. Providence in the Word ſignifieth Foreſeeing, but in the Thing Fore-ordaining, becauſe God by foreſeeing doth fore-ordain; and ſo that diſtinction whereon they ſo much depend falls to the ground, which *Tully* ingenuouſly confeſſeth, and therefore denying Fate, denyeth alſo Oracles and Divine Preſcience; and *Bradwardine* diſputeth it affirmatively thus; He who made this World, and all things therein did certainly foreſee what he made, and it being eternally true, that whatſoever hath been, is, or ſhall be in the World, ſhould be before it was, God who is omniſcient, muſt certainly foreknow it; now this certain foreknowledge in God could not be grounded on the things themſelvs which ſhould be, for the World had yet no being, but was a meer Nothing; and No-

thing could not be the Cauſe nor Object of Gods foreknowledge of things which ſhould be, but God himſelf, or as the Platonikes and Schoolmen ſpeak, the *Idea* in the Mind of God, which is in himſelf, and of himſelf; and according to which the thing was produced, in that manner as he had ordained; otherwiſe the foreſight of God could not be infallible, nor any foreſight at all; and therefore only God can certainly foreknow, becauſe he only can certainly pre-ordain; and there can be no exemption of the Will of Man more then of the actions of any other Creature. The vaſt conſequences thereof, and that grand objection concerning ſin, *Why doth he yet finde fault, for who hath reſiſted his Will?* are reſolved by the great Apoſtle ſo fully, that if all the Cavils of men againſt this Truth were now preſented unto him, he could not anſwer them more directly then he doth;

doth; nor is it poſſible for any mortall man to ſatisfie him whom the Spirit of God ſpeaking ſo expreſly in that place doth not ſatisfie. As one ſaith, At the day of Judgement we ſhal fully underſtand his 9. Chap. to the *Romans* : This being the great and generall Caſe between God and Sinners, is reſerved for that great and generall Aſſiſes; *That God may be juſtified in his ſayings, and might overcome when he is judged.* And the more proud men do now exalt themſelvs againſt this Truth, the more ſhould a Chriſtian admire and enjoy the wonderfull work of his Converſion, which as it is ſupernaturall, ſo it is incomprehenſible, and ſay of his new Birth, as *David* ſaid of his naturall Birth, *Fearfully and wonderfully am I made.*

XV.

Of Graces.

AS Being is the foundation of Welbeing, ſo is Welbeing the Perfection of Being. Chriſt ſaid of *Judas, It had been good for that man if he had not been born.* Contrarily, Spirituall Regeneration and the new Birth is better then the Naturall. Being of it ſelf is morally neither Good nor Evill, but capable of either. Thus Grace, though Accidentall, is more valuable then the Subſtance of the Soul. Grace is that which the Scripture calleth *A Good and Honeſt Hart*, that is, Ingenuity or Goodneſs toward God; As the word *Piety* generally ſignifieth a good diſpoſition toward all Relations. So the Poet calleth his *Æneas Pious*, as well for his officious dutifulneſs toward his Father *Anchiſes*, as for his religious devotion toward his

his gods. The contrary hereof is either a direct malignity, or Hypocriticall and double dealing with God. This Ingenuity consists in Spirituall Discretion, or *Ingenium*, and a towardly Disposition, or *Indoles* of the Soul. Discretion, or a right discerning between things that differ, is the genuine sense of divine Goodness, and the sinfulness of Sin; whereby the Mind clearly beholds the Beauty of the one, and the Deformity of the other, and is so satisfied and filled with this Light, that there is no reserv of any contrary opinion, or secret subtilty of a corrupt wit, lurking in any corner, which may prevail against it, and seduce the Soul from God. Good Disposition is the bias or inclination of the Soul toward God, and aversion from Sin, arising from an inward Sympathy with the one, and Antipathy against the other. These two beget a Christian Nobility and Gallantry of Spirit —— *in coctum*

generoſo pectus honeſto. The Mind thus ſetled and fortified within it ſelf, is able to encounter all the proud Fanſies and vain Imaginations of men, whereby they exalt themſelvs againſt Heaven; to deſpiſe the greateſt proſperity of the moſt glorious Sinners; to nauſeate the Circean Cup of their ſweeteſt pleaſures, and ſcorn the witty impieties of a *Lucian*, or a *Julian*, and the whole Stage of profane Scoffers; to paſs through the Labyrinth of a thouſand Errors, and keep the ſtreight path of Truth, though covered all over with the thorny arguments of the acuteſt Sophiſtry, or poſſeſſed with Lions and Dragons of perſecution. Hence proceeds an inward Joy and ſweet Delight in God and all Goodneſs, as naturally pleaſing to the new Nature of a rectified Soul. *David* is a moſt famous example of this happy temper of Mind, and therefore ſtiled *A Man after Gods own Hart*, judging as he judgeth,

udgeth, loving what he loveth, and hating that which he hateth: and when he had ſinned againſt this Ingenuity by thoſe preſumptuous ſins of Murder and Adultery in the matter of *Uriah*, which checked this honorable title with the Rein of a ſad exception, in his *Pœnitentiall Pſalm* he praies for the reſtoring of this right and free ſpirit. *Paul*, the greateſt Conqueror that ever was in the world, was eminently acted by this Spirit, being the moſt profound and powerfull Preacher of the Goſpell of Grace, and the higheſt Example thereof in himſelf. And though this ſpirit of Grace were not perfect in them, much leſs in common Chriſtians, yet it is that true *Genius* thereof in all, ſtriving and prevailing againſt the evill ſpirit of Corruption in them; and being the very Characteriſticall note of true Converſion, and that which Divines call *Sincerity*. Of all particular Graces, the firſt and fundamentall is Faith

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in Christ, because this unites the Soul to him who is the Fountain of this new Life, sucking from him a Divine influence, and deriving it to all other Graces, and so mingling it self with them, resigns all back again to Christ, not as works or merits, but as his Gifts and Graces, by him to be presented to God. This Evangelicall Faith doth more perfectly unite the Soul to Christ and God by him, then all the inherent Grace of *Adam*; and this union of Faith is perfected in a more high and spirituall Love, which also flows from it; for as we are now more beholding to God, so we are more obliged to love him, and God also loves most where he gives most. This Love begets Obedience, Love being the most serviceable and active Affection of the Soul, and not only binds us to the Command, but ingages us of it self to become like to him whom we do love: nor can there be any mutuall delight between

tween God and the Soul without likeneſs. *Can two walk together except they be agreed?* Glory being Grace perfected, where there is no Grace, there can be no Glory. As Chriſt, though he ſuffered for ſin, yet would not endure the leaſt ſtain thereof in himſelf, ſo though a Chriſtian by his ſuffering is freed from the curſe of Sin, yet is he no leſs an enemy to all Sin. And as the Grace of God doth not reſtrain him from commanding, by which he worketh Grace in us, ſo neither ſhould it hinder us from uſing the means by which it is conveied to us. This obedience of a Chriſtian, though very weak and imperfect in it ſelf, yet being performed in the Strength of Chriſt, is more acceptable to God then all the perfect obedience of *Adam*. There is no condition which hath not a Grace fit for it, whereby it may be ſweetned and ſanctified, which is the happy Enjoiment thereof, a

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Heaven within, though there be a Hell without. *In the world*, ſaith Chriſt, *yee ſhall have tribulation, in me ye ſhall have peace.* Grace is a Panoply againſt all troubles, and a Paradiſe of all Pleaſures.

XVI.

Of Duties.

DUties are the Exerciſe of Graces, or the Souls *Gymnaſium*, the ordinary way wherein God hath appointed to meet us and converſe with us, and ſo inſtead of all thoſe extraordinary manifeſtations of his preſence in former times. As in our Naturall and Civill life he hath ordained ſeverall Callings and Emploiments for the well ſpending of our time, and advancing our temporall Eſtates, ſo alſo in the Spirituall life he hath inſtituted certain Ordinances and Duties for the acting and improving of our Graces.

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They who live without a Calling and ſome conſtant Buſineſs, wander up and down in the Wilderneſs of Vanity and Vice, & ſuch as deſpiſe or neglect Duties, prove as extravagant and licentious in Religion. There is a double Error concerning them. Some are very ſtrict and ſedulous in Duties, but reſt in the work done, and count them by their Beads, or meaſure them by their Hourglaſs, rather then weigh them in the Balance of the Sanctuary; not regarding how and with what Spirit they perform them: whereas the very Heathens eſteemed it no Litation, if there were any notable defect in the Intralls; but ſacrificed again, taking that for none, yea worſe then none, as being omnious and unlucky. Others ſpeak ſo much of the Spirit and inward part of the Duty, that they wholly neglect the Body thereof: but there is a great difference between a Body and a Carcaſe. Outward worſhip without

out Spirit and Truth is a dead Carcaſe, but with it is a living Body. They pretend to the Spirit, and wait for the impulſes and motions thereof, but neglect the waies and means which the Spirit hath preſcribed in his Word, and if we ſtrictly obſerv them, we ſhall find ſuch generally to be as formally Spirituall; as others are formall in Duties; full of words and notions, and placing all religion in them. God hath purpoſely ordained ſolemn and ſet Duties to reſtrain our wandring Spirits, and bind them to his ſervice, which otherwiſe through the manifold diverſions of worldly occaſions, or this vain pretenſion of waiting upon the Spirit, we ſhould wholly neglect. *David* was a moſt holy and ſpirituall man, and his *Pſalms* as full of ſpirituall life and vigor as any part of the *Old Teſtament*, yet we may obſerv in them; how commonly he begins heavily and with much diffidence, & ſo quickning by degrees,

degrees, concludes with much assurance of Faith and Spirituall Joy. Therefore Duties are not to be deferred, becauſe we are dull and indiſpoſed, but ſo much rather to be practiced; that thereby we may gather heat and life: and we have no warrant otherwiſe to expect the Spirit of God then in his own way. Our Spirits are like Inſtruments of Muſike which muſt be often tuned, or like Watches which muſt be wound up daily. The morning and evening ſacrifices under the Law ſeem to typify to us under the Goſpell the ſpirituall offering up of Chriſt at the beginning and end of the day. Duties are the Diet of the Soul, and it is beſt to make conſtant and ſet meals of them; though as our naturall food, they may be iterated or deferred upon ſpeciall occaſions: but to omit them for any long time is dangerous, and wholly to neglect them, deadly. Chriſtian Duties, whereof we now ſpeak,

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are either ſuch as God hath preſcribed in the way of naturall worſhip which we ow unto him; as to pray, preach, meditate, confer, and the like, and in theſe there is nothing ceremoniall or ſervile, more then in the Worſhip it ſelf which is exerciſed by them: or ſuch as are ſpecially and extraordinarily inſtituted by God; as the Sacraments: and being ſuch, may not be rejected, unleſs we ſhould plainly reſiſt God: or elſe ſuch as are mixt of both, and ſo partake of the nature and reaſon of both, as morall Duties circumſtantiated by Divine Inſtitution. As for thoſe proud and fooliſh Spirits, who ſay they are above Ordinances and Duties, they may aſwell ſay they are above all Religion and God himſelf. The right enjoiment of Duties is firſt to attend them as our main buſineſs, without which we do not uſe them, much leſs injoy them. *Mary* was as much buſied in hearing Chriſt, as *Martha* was about his

his entertainment. The Heathen Prieſts began with, *Hoc age*: they thought it a very irreligious thing to be remiſs and vain, though in a vain Religion. When a Coal fell upon the hand of him who held the Cenſer, while *Alexander* was ſacrificing, he rather ſuffered it to be burnt, then ſtir it. To Attention we muſt join Intention of Spirit: as we muſt love God, ſo alſo we muſt ſerv him, *with all our heart, withall our Soul, and with all our might.* Good intervenient thoughts may be generally good, but are very ſinful in this particular circumſtance; Again we muſt mingle every Duty as well as Hearing with Faith, beginning, proceeding, and ending all in Chriſt, who is the great and univerſall Ordinance of God. As our Spirit doth animate the Duty on our part, ſo doth the Spirit of God on his part. This communion of our Spirits with the Spirit of God in the Duty, is the happy enjoiment thereof, which renders it

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as ſpirituall as immediate influxes of the Spirit in any extraordinary way. Hence proceeds Joy and Delight: men of action naturally delight in Buſineſs, chiefly ſuch as they find profitable to them. As profit begets delight, ſo delight begets profit. *Be not ſlothfull in Buſineſs, fervent in Spirit, ſerving the Lord.* God doth not impoſe Duties upon us as tasks and burdens, as a Maſter exerciſeth his Servant; but as a Teacher his Scholar, for his inſtruction and education. They are the Pædagogy of Heaven, preparing us for it: this apprehenſion of them takes off all the drudgery and ſervility from them, and renders them our reaſonable and willing ſervice, moſt profitable to our ſelvs, and acceptable unto God.

XVII.

Of Conſcience.

COnſcience is the greateſt obligation to Duty; the ſupreme Dictator, and chief Magiſtrate in the Soul, and not only as a Magiſtrate externally impoſing Laws and Commands, but rather as a *Genius* or *Dæmon* within us, ſpeaking Oracles, and exerciſing a Divine authority over us; which muſt be exactly ſatisfied in every point with a direct and active obedience: and in this reſpect it hath ſome kind of co-ordinate power and authority with God himſelf: for as Conſcience without Divine authority will not juſtify an action, ſo God will not accept it without the concurrent authority of Conſcience: there muſt be as it were mutuall Indentures between both parties: God firſt indites and ſeals the deed, and Conſcience muſt alſo

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ſeal the Counterpart : without the one our ſervice is unlawfull, and without the other unreaſonable. This double authority being requiſite to every action, any contrariety or diverſity between them, puts the Soul into a ſtrange confuſion : for whether we do follow an erring Conſcience we ſin, or whether we do not we ſin, and when the Conſcience doubts and hangs in ſuſpenſe between two contrary opinions, not knowing which way to take, like *Pentheus*, who thought he ſaw

Et ſolem geminum, & geminus ſe oſtendere Thebas.

it ſins whether it goes one way or other, or neither, if the caſe be ſuch, as the thing ought to be done, or not done. This miſerable condition in which the Soul is thus intangled proceeds from the naturall corruption thereof, which is a difformity from the Mind of God, and that Di-

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vine authority, as a right Judgment is a conformity thereunto: yet men ſecretly charge it upon God as a ſevere exactor of that which is beyond their underſtanding, and think very hardly of him, that they ſhould be involved in this Labyrinth of Error, and put into ſuch a neceſſity of ſinning; though this proceed not from any darkneſs of Truth, which is a moſt pure and clear Light, but the blindneſs which is in their Minds. To avoid this, Naturaliſts and Socinians ſuppoſe him a good eaſy and indulgent God, content with any thing, and well liking to be ſerved with their good meaning, ſubordinating the authority of God to Conſcience, rather then the authority of Conſcience to God: and ſo to deify their corrupt Reaſon, debaſe & diſhonor the Deity. Others who are not ſo impudent as to expect a toleration for their Conſciences from God, yet exact it from men. It is true, no humane authority can force the Conſcience,

Conſcience, which to imagine is as ridiculous as tha t there ſhould bea Law made againſt thinking: but if it may not reſtrain words and actions, which are things overt, and belong to the outward man, it is an ordinance of God to no purpoſe, for where there is no Law, every man may act according to his own Conſcience, and if he may do ſo where there is a Law, the Law is vain, and of no force or authority. This is another difficulty of Conſcience, when the publike and authoritative Judgment, and the private differ, but more eaſily reſolved then the former. If the thing be unlawfull, it is better to obey God then Man; yet God who hath commanded us to be active in ſuch caſes, hath alſo commanded us to be paſſive in ſuffering; which is the only lawfull eſcape he hath reſerved for ſuch as are under lawfull authority: and which neither deſtroieth the publike authority, nor our private Conſcience.

Conſcience. But proud and furious Spirits, impatient of ſuffering, and deſpiſing this low and humble way of paſſive obedience, whereof Chriſt himſelf, & all his Apoſtles have given us both the precept and the example, will rather confound all Laws and Bonds of Humane Society, then be croſt in their own wills. A right Conſcience will preſerv it ſelf in a right way, and by right means, both in doing and ſuffering, otherwiſe Martyrdome it ſelf ſhould be only Patience perforce, and the hight of Chriſtian Grace inferior to Heatheniſh Virtue. As Religion is a chief Bond of Humane Society, and indeed the very Spirit and Soul thereof, which governeth the inward man; ſo the differences and diſſentions about it have alwaies proved dangerous, and ſometimes fatall to the State: and therefore may be no more tolerated then civil Seditions. What confuſion and

miſchief did the Arrian Hereſy work in the *Roman* Empire: the different expoſitions of the *Mahometan* Law ſerv to foment the wars between the *Turks* and *Perſians*: So doth the Popiſh and Proteſtant Doctrine among Chriſtians; and the Lutheran and Calviniſticall, Arminian and Antiarminian among Proteſtants. The moſt ſtrange and prodigious villanies which were ever acted among men have been commonly the effects of an erring Conſcience. Such was *Agamemnons* ſacrificing his Daughter, whereof *Lucretius* doth ſo much complain; *Oreſtes* his killing of his mother, being perſwaded to it, as *Euripides* relateth, by the oracle of *Apollo*. The Veſpers, Maſſacres, Powderplots of falſe and furious Zelots, the moſt impious Paricides, Rebellions, and Treaſons of Anabaptiſticall Spirits have been the Dictates of their fanatike Conſciences. An evill Conſci-

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ence is the greateſt Tyrant; a mans own evill Spirit, or the Divell within him, poſſeſſing and ingaging the whole man, and diſturbing the world. Yet becauſe of the Errors in Conſcience, and much miſchief proceeding from them, to abdicate Conſcience it ſelf is a moſt deſperate and profane Humor, deſtroying all ſenſe of Good or Evill, and confounding Heaven with Hell, whereas a good and right Conſcience is like the Holy Spirit, our beſt Director and Comforter. As we cannot ſerv God without it, ſo neither can we enjoy any actuall Happineſs in him without the teſtimony thereof; *his Spirit bearing witneſs with our Spirit that we are his Children.* This is both the *Baſis* and *Acme* of the Soul, the foundation and perfection of a Chriſtian life, being indeed the moſt roiall and generous thing in Man. *Horace* his deſcription there-

of is, as *Calvin* observeth, too high for a Heathen; but true of a *David*, and a right Christian.

Justum, & tenacem propositi virum,
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Mente quatit solida; neq; Auster
Dux inquieta turbidus Adria,
Nec fulminantis magna Jovis manus,
Si fractus illabatur orbis,
Impavidum ferient ruinæ.

The Just mans Judgement and resolved Will
No fury Popular injoining ill,

No

No urging Tyrants face
Shakes ſetled on a ſolid
Baſe.
Not the Souths Stormy breath
which doth command
Rough Adria; nor great Joves
thundring hand:
Though the crack'd Globe
ſhould fall,
He fearleſs bears the breach of
all.

XVIII.

Of the laſt Judgement.

Conſcience is the ſupreme Judge within a man, but very erronious in matter of Right, though ſeldom erring in matter of Fact: nor is it alwaies rectified by the Judgement of others, whereof their Conſciences are alſo Dictators: yea the very Providence of God in this world, which men look upon as his Judgement at preſent, ſuppoſing him alwaies to favor the Victorious, is ſo various, & many times ſo contrary, that many times a *Cato* may juſtly prefer the other ſide. But certainly there is ſuch a thing in nature as Juſtice, though ſhe have long ſince left the earth; and *the Judge of all the earth muſt do right*, and doth immediately paſs ſentence upon every evill act aſſoon as it is committed,

mitted, though it be not ſpeedily executed. The greater the preſent confuſion of all things is, the greater is the certainty of the laſt Judgment. God never made a world to no purpoſe, and Rationall Creatures, which are his chief Subjects, only to rebell againſt him. The Heathen were ſo perplexed with the conſideration hereof, having no certain knowledge of this laſt Judgement, that ſometimes they thought there was no God, *Eſſe deos credamne?* ——denying the very Creed of Nature, and ſurrendring the belief of a Deity to their doubting of his Providence, it ſeeming more credible to them that there is no God, then that he ſhould be unjuſt. Sometimes they thought God did not regard theſe inferior things, but only made a ſport and paſtime of them.

Ludit in humanis divina potentia rebus.

Sometimes they thought one God favored one side, and another the other.

Mulciber in Trojam, pro Troja ſtabat Apollo;
Sæpe premente Deo fert Deus alter opem.

The Manichees went ſo far in this Opinion as to ſet up an univerſall and ſtanding Paire of contrary Gods, whereof one is the Author of Good, and the other of Evill: which is the naturall Idolatry of many barbarous Nations. The Myſteries of Providence have puzled the whole world: and indeed it is ſo ſtrange an Adminiſtration, that there ſeems to be left no more then what is meerly neceſſary for the preſervation of the world. Aſſoon as any

Family

Family or State grows up to a maturity, they have their period, and are thrown down again: and when any man becomes strictly honest and religious, he can hardly be suffered to breath, nor enjoy a common being among men. *Aristides* the Just, and *Socrates* who lived as he taught, could not be endured in the most learned City of the world. Even among Christians the power and life of that Religion which is generally professed, is most opposed; whereas they who have been most forward in any false Religion have been alwaies most honored. Certainly there is another manner of account to be taken of these things, or else we must suppose God to be a most indiscreet *Phaeton*, & unwise Governor of the World, which is very irreligious and irrationall. God can no more rest in this confusion of all things, then he could in the first *Chaos*; but will at last bring forth the perfect module of his Provi-

dence and Juſtice, and the cerrain expectation thereof is that which doth eaſily abſolv him, and anſwer all objections: for then ſhall this Face of Providence which now toward us ſeems monſtrous and deformed, as it ſhall look toward God, appear moſt beautifull, not only in the principall lineaments thereof, but in every hair of the leaſt circumſtance: then ſhall every thing attain that perfection for which it was ordained and deſigned by him, and be ſet in its right place and order, never to be removed or diſordered any more. The firſt Creation was but an Embrion of this other world of perfection, which ſhall be then completed: and ſo ſhall enſue that eternall Sabbath, wherein God ſhall reſt and reign for ever. The chief materials of this new World are Angels and Men, the everlaſting Monuments of his Mercy and Juſtice, who are now in a continuall progreſs toward the moſt

most contrary terms of extreme Happiness and Misery. Then shall Truth and Error, Good and Evill, be as cleerly distinguished and discerned by all, as now the Eye doth judge of Colors, Black and White, Light and Darkness, and every one receive according to his Deeds: so that there shall not be one farthing got or lost by all this forbearance. Though Hell hath most of men, yet Heaven had the first, who died a Martyr: and God will have some of both sorts in all Ages and Parts of the World to fill both places. As for wicked men, *Juvenal* tells us,

Quocunq; invenias populo, quocunque sub axe.

Though he thought a *Brutus* or a *Cato* could hardly be found in any corner of the earth: but Christ tells us that better then they *shall come from the East, and West, and sit down*

down with Abraham, Isaac, and Jacob in the Kingdome of God: and they in Heaven ſing unto him, *Thou haſt redeemed us unto God out of every Kindred, and Tong, and People, and Nation;* As when any man hath filled up the meaſure of his Sin or Grace he is taken out of this world; ſo when the whole number of Sinners and Saints ſhall be accompliſhed, then ſhall the World it ſelf ceaſe and be reſolved into this perfect Kingdome. Chriſt ſhall have his myſtical Body made of all his Saints, as ſo many members of ſeverall proportions; and the Divell ſhall have his made up of ſinners of all ſorts and Sizes; and God ſhall be perfectly glorified in both. God made the firſt world in order, meaſure, and weight, much more this ſecond world, which muſt be moſt perfect and perpetuall. The perfection of this perfection, and that wherein God is moſt glorified, is the ſalvation of Man: therefore as the firſt

man

man that died was saved, so *the dead in Christ shall rise first*: though there shall be more of the damned, which is also to set forth the singular and extraordinary Grace of God toward the blessed, yet there is greater manifestation of Gods Glory in them that are saved then in the other. Justice is equally ballanced by rewarding the good, and punishing the bad: but the saving of one Sinner, which is an act of free Grace and Bounty, far exceeds both: and damnation, which is but a due punishment, holds no proportion with it. There is more merit in the blood of Christ, by which we are saved, then demerit in the Divells and all the damned. A Christian enjoies this day of Judgement by a constant and joifull expectation thereof, which is so terrible unto others: and as God will then reduce all the confusions of this world into a state of perfection, so shall all the reproches and sufferings of the Saints end in eternal Glory and Blessedness.

Of

XIX.

Of Hell.

HEll is the Executioner of Gods laſt Judgment againſt Sinners, the *Nadir* of the new World, as Heaven is the *Zenith*. *Paul* the 3d on his death bed, ſaid, he ſhould ſhortly be reſolved of three things whereof he had ever much doubted; Whether there were a God, an Immortality, and a Hell, or no: and indeed we can hardly deny the laſt, unleſs we alſo deny the firſt. God who is the great Judge will not only paſs ſentence, which is but an *Idea* of Juſtice, but alſo execute it upon the damned, which is the life and exiſtence thereof. Therefore every Religion hath inſtituted ſome kind of Heaven and Hell, places of reward and puniſhment ſutable to it ſelf: and the more pure and ſpirituall the Religion is, the more exact are the Hea-

Heaven and Hell belonging to it: for as it deals with God himſelf, ſo it doth with his Juſtice and Mercy. The Barbarous Nations ſuppoſe that after Death they ſhall be tranſported beyond I know not what Mountains, and there receiv ſome childiſh rewards. The Poets have their *Elyſium* and *Tartarus*, and have furniſhed them with ſeverall kinds of Pleaſures and Pains. The *Turks* fanſy a Paradiſe of all carnall Delights, and a place of corporeall Torments, very groſs and ſenſuall, neerer Poetry then Chriſtianity. The Papiſts acknowledge a true Heaven and Hell; but as they deal with all other parts of Religion, ſo to theſe they add ſome Suburbs, certain *Limbo's* and Purgatories of their own invention. But the Scriptures ſet forth the true Heaven and the true Hell, in a moſt perfect manner, becommig the Mercy and Juſtice of an Infinite God, and befitting the Spiritual nature of the Creatures

tures capable thereof. Wicked men perſwade themſelvs that God who made them will not damn them, or at moſt that they ſhall only ſuffer to the purging away of their Sin: and then afterward —— *Ubi mille rotam volvere per annos*, as *Origen* held even of the Divells, they ſhall be releaſed: becauſe their Sins cannot hurt God, therefore they think God will not hurt them. *Thou thoughteſt*, ſaith God, *I was altogether ſuch a one as thy ſelf: but I will reprove thee, and ſet thy ſins in order before thine Eies.* He is ſo far from any ſuch blind and dull negligence, that he will bring forth all their ſins, and ſet every one of them in order, attired with all their Circumſtances, and exactly proportion puniſhments to them by a moſt juſt and equall compenſation. He who would ſuffer none to eſcape in this life whom he had curſed with a temporall Curſe, but moſt ſeverely puniſhed the fooliſh pity of *Saul*, in

ſparing

ſparing *Agag*; and *Achan* for reſerving only a wedge of Gold and a *Babyloniſh* Garment of the ſpoil of that execrated City; who drowned the old World with a Deluge, and ſaved only eight Perſons in the Ark, will certainly in a moſt exact manner execute his great *Anathema* and finall doom againſt Sinners, whereof thoſe former examples ſeem to be but the types, and the evidences of his ſevere wrath; the perfection whereof is reſerved for Hell. Theſe things are no Monkery, nor Chriſtian Poetry, no *Bruta fulmina*, but moſt certain truths grounded on Reaſon and Scripture. *God is not ſlack, as men count ſlackneſs*, nor rigid as they count rigor: but as he perfectly hates Sin, ſo he will perfectly puniſh it; and go to the very utmoſt *Apex* and *Puntilio* of Juſtice, that ſo his Juſtice may be manifeſted to the utmoſt. Hell is the privation of all Good things, depriving the irreligious Cardinall

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at once both of his part in *Paris*, and of his part in Paradiſe. There the voluptuous *Dives* hath not the leaſt drop of water to cool the tip of his tong, but is exprobrated and tormented aſwell with the remembrance of the good things which he formerly enjoied, as of the evill thing he ſuffers. But Heaven it ſelf is that which doth infinitely provoke the envy of the Divells and the Damned; making the great Tyrants and cruell Perſecuters of the world to gnaſh their teeth, when they behold a poor *Lazarus*, whom thay diſdained to diet with their dogs, advanced to ſo high a Glory, and trampling on their captive necks. Hence they conceiv as much torment, as they ſee the Saints enjoy of bliſs: for this is the nature of perfect Envy, to be as much vexed in it ſelf, as it apprehendeth Happineſs in another. *Cœlum eſt altera Gehenna damnatorum.* The ſenſible ſufferings of Hell are the other part there-

thereof, the *Tunica moleſta*, which covers the whole Man all over with pain and miſery. The pains of the Body are ſet out by the terrible violence of Fire and Sulphur, which are put for the whole power of Nature, armed with all its weapons and engines, and ſharpned to the quickeſt activity it hath, yea beyond the preſent condition thereof, as the Body it ſelf ſhall be then fortified, only to endure thoſe torments which now would conſume it in a moment: Yea, through this Helliſh diſcord and diſtemper it ſhall become a moſt perfect engine of its own Miſery, more then all the externall impreſſions of *Sicilian* or *Turkiſh* tortures, the tedious Tragedy of *Raviliac*, or the horrible Diſeaſe of a dying *Antiochus*. But the Soul, which is the chief Sinner, ſhall be chief Mourner at its own Funerall. God who made it, and knows how to puniſh it, ſhall cauſe his wrath to pierce into the very Inwards

wards and Vitalls of it, which no other Creature can reach. His dreadfull Ey ſhall ſhoot beams of Vengeance through and through the damned Spirits. Every wicked man carrieth about him his own Hell, and layeth up barrells of Gunpowder againſt that time: which when the breath of the Lord like a flame of fire ſhall once have kindled, will blow him up, and fill the Soul and all the faculties thereof with an univerſall conflagration. Sin is the fuell of this fire which ſhall never fail: for neither ſhall the Guilt thereof be purged away by Suffering, nor the Power be ſuppreſſed by Puniſhing, but they ſhall for ever rage and blaſpheme his name through the ſenſe of their pain and anguiſh, and for ever be puniſhed for it. Thus ſhall God to the utmoſt fight againſt the damned, and they againſt him to all Eternity. *There ſhall be no diſcharge in that war.* This Wheel of Eternity is that

on

on which the Soul ſhall be perfectly broken; that Abyſs which renders the pit of Hell bottomleſs, and the continuall ſenſe thereof is the moſt bitter Ingredient in every moment of ſuffering, making the Soul endure all at once, through the conſtant expectation of a ſucceeding perpetuity. Eternity begets that Monſter, Deſpair, which like a *Meduſa's* head, aſtoniſheth with its very aſpect, and ſtrangles Hope, which is the breath of the Soul: as it is ſaid, *Dum ſpiro ſpero*, ſo it may be inverted, *Dum ſpero ſpiro*. Other miſeries may wound the Spirit, but Deſpair kils it dead. Now a Chriſtian enjoies Hell in a contrary manner, as the damned are tormented with the ſight of Heaven. *Gehenna eſt alterum Cœlum beatorum.* The miſeries of this Life commend Heaven unto us, much more the torments of Hell. Deliverance from great dangers affect the Soul far more then perpetuall ſecurity.

When

When a man ſhall conſider with himſelf, that he was in the ſame condemnation with others, and yet is pardoned and preferred while they are executed, it will make him hug himſelf, and fill his Soul with the ſenſe of a double delight, conceiving as much joy in his deliverance, as there is torment in others ſuffering.

Suave mari magno turbantibus aequora ventis
E terra magnum alterius ſpectare laborem.

It is at preſent a naturall delight, but not without ſome tincture of cruelty to behold the Tragedy of others: but when the Juſtice of God hath once paſt ſentence upon the damned, as they ſhall for ever depart from him, ſo ſhall they alſo depart from us: and then all Humane Relations, the grounds of Pity ſhall ceaſe, and be ſwallowed up in the Love of God; ſo that we ſhall aſ-

well

well rejoyce in his Justice, and their Punishment, as God himself, who hath said, *He will laugh at their destruction. Let the Saints be joifull in Glory, let them sing upon their beds: Let the high praises of God be in their mouth, and a two edged sword in their Hand; To execute vengeance upon the Heathen, and punishments upon the People; To bind their Kings with Chains, and their Nobles with fetters of iron; To execute upon them the judgement written. This honor have all his Saints.*

Of

XVII.

Of Heaven.

HEaven is the contrary of Hell, but far more glorious then Hell is miſerable. It is not only a paradiſe, or reduction of Man to his primitive ſtate of perfection, but an higher exaltation of his nature, as far above it in Glory, as it is in ſituation. Though Man was created perfect according to that ſtate in which he was then made, yet he was capable of an higher perfection; and that capacity was not imperfection, but the foundation of this greater perfection; not a want of any thing which he then ought to have, but only an abſence of that which he might afterward have. As a Child in the womb is a perfect Child, and of a more excellent nature then the *Fœtus* of any Beaſt, though it be not perfect in all the degrees

degrees and operations of Man; ſo is Man in the womb of this World: or as the Apoſtle expreſſeth it by a Grane or Seed, which is a perfect Grane, but not a perfect Ear of Corn, though it be the Seed thereof. As Redemption was the End of Creation, ſo is Glorification the End of Humane Perfection. The Body ſhall be changed in qualities, but not in ſubſtance, for it muſt ſtill continue the ſame, and not be tranſubſtantiated. It ſhall be cleanſed and purified, not only from all naturall imperfections, as Pains, and Diſeaſes, and all Diſtempers, or Deformities; but alſo be ſtripped of all thoſe naturall Virtues, which are inferior perfections, ſerving to ſupply the preſent neceſſities thereof, as Eating, Drinking, Matrimony, and the like. For as in the naturall ſtate Augmentation ceaſeth, when a man hath attained his *Acme*, ſo ſhall Nutrition and Generation, when he ſhall thus

be perfected in himself, and in his whole *Species*. Then also all the objects of these inferior delights shall cease. As it is the sumptuous excellency of a great feast to want all grosser meats, being furnished with more curious dainties; so it is the super-excellency of Heaven to want them all. The Crowns and Scepters of the most glorious Princes, their rich Treasures, their Pomps, and Triumphs, and Roiall State, and all the Glory of the world, and the Delights of the sons of men are so much inferior and heterogeneall to Heaven, that they cannot mingle with the pure nature thereof: and so far from adding the least moment to that weight of Glory, that like the dust of the Balance, they would rather defile it: which shows the perfect Vanity of all those worldly things whereof we formerly discoursed, though in this Life they are the Handmaids of Happiness, to do the drudgery there-

thereof, yet must they then, when there shall be no more use of them, turned out of their service. Surely *Mahomets* Heaven is very mean and base which is made up of the dross and refuse of the true Heaven of Christians. The Body being thus stripped of all those Husks, shall be endued with all Glorious qualities, and perfectly fitted to serv and attend the Soul, which now is forced to drudge for the Body, and lay in provision for it, as the Wise man saith, *All labor is for his mouth, and yet the Appetite is not satisfied:* but then the main and only Business shall be Spirituall; and therefore the Apostle calls it a Spiritual Body, not a Spirit, but advanced to the neerest likeness whereof it is capable, and made as fit an Instrument for the Spirit as may be. Probably it shall be purified and sublimated to the perfection of the Celestiall matter, which is the purest part of the whole Body of the world, and

the Country or Region wherein Man ſhall live for ever: and therefore as now living on the Earth his Body is ſutable and connaturall to it, ſo when he ſhall be taken up to Heaven it ſhall be refined to the temper thereof; and ſhall need none of *Mahomets* Loadſtones to lift it up, but like the Stars in their Orbs move in the higheſt Heaven of Heavens moſt freely and naturally. Thus the Apoſtle ſpeaking of the reſurrection of the Body ſeems to argue, *Fleſh and Blood cannot inherit the Kingdom of God, neither can Corruption inherit Incorruption*: and again, *The firſt Man was of the Earth Earthly, the ſecond Man is the Lord from Heaven; as we have born the Image of the Earthly, ſo we ſhall alſo bear the Image of the Heavenly.* This is the higheſt perfection whereof the Body is capable, and was reſerved for Chriſt the ſecond *Adam*, and his glorified members: as the Apoſtle doth alſo infer. *Howbeit that*

was

was not first which was Spirituall, but that which was Naturall, and afterward that which was Spirituall. As God is the Light of that place, so the Soul is the Ey which shall see him, and immediately enjoy him: and as the Body, so the Soul much more shall then be discharged of all Imperfections, as Errors, Lusts, and the like: Reason and Discourse, yea, Faith it self shall then be resolved into Vision; Desire into Joy, and Hope into Fruition. Not only all Sin shall be excluded out of Heaven, but also many inferior Graces, which now serv to bring us thither. The Soul shall then attain an higher perfection then it hath or can have in this world: God saith, *No man can see him and live*, that is, no living Man can possibly see him, though the common *Jews* did interpret otherwise, as appears by the Story of *Manoah*, yet *Moses* who saw as much of God as man could do, did not therefore dy. But he saw only his

Backparts, or Attributes, which are but the demonstrations of his Nature: in Heaven we shall *behold him face to face, and know him as we are known*, according to the utmost capacity of finite Creatures: and thus the Soul shall be wholly filled with the sight of God, as the Ey is filled with Light, possessing and enjoying it in it self, and changed by it into the same Glory. Then shall we also love God as we are loved of him; yea, as he loves himself according to our finite capacity; and so accordingly partake of the same Happiness which he enjoieth in himself: which is a most wonderfull and inconceivable Blessedness; and therefore sensuall and carnall men who are only acquainted with the Creatures, wholly neglect it, as being a thing for fools to understand, and would be better pleased, and more taken with a Poeticall *Elysium*, or Circean Paradise. But a true Christian may satisfy himself with

with this, that though he cannot comprehend this future Bleſſedneſs fully and particularly, yet in generall he believs it to be the higheſt and pureſt Happineſs whereof he is capable. Every Veſſell of Mercy, as a Veſſell, ſhall be made only to hold Mercy, and be wholly filled with it; Yet ſhall not all the Saints be equall in Glory, but differ therein, as in Grace: for though all the Spirits of Juſt men ſhall be then made perfect, yet they ſhall be proportionably perfected in Glory according to their degrees of Grace, by an Arithmeticall, not by a Geometricall proportion: as in the Parable of the Talents, He who gained two Talents, was made Ruler over two Cities in his Lords Kingdome: and he who gained five Talents was made Ruler over five Cities. There is no proportion between 2 and 5, and Cities, yet there is a proportion between Two and Two, and beween Five and Five. Thus ſhall we be re-

compenſed according to our works, though not for our works: and this may be as great and quick an incitation to working, as the proud opinion of merit, attaining the ſame effect, and ending in the ſame reward of Bleſſedneſs. And though there cannot properly be any merit in the Creature, but only a performance of Covenants; yet the obedience of Angels, through that Grace which was firſt implanted in their Nature, and never forfeited, is far ſhort of this free Grace of God in Chriſt: which as it is a manifeſtation of the greater Love of God to Man, and the ground of his greater Delight in him, ſo it begets in us proportionably a greater Love toward him, and a greater Delight in him, wherein the chief Happpineſs of the Creature doth conſiſt. And thus the Soul of Man attends the higheſt perfection of Glory, and the very Heaven of Heaven, through free Grace enjoy-

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ing Christ as the fountain of all Happiness, and God himself as the Ocean thereof. As Heaven in the separation from all worldly things doth most plainly manifest the Vanity thereof, so in it self, and in its own nature it is the most perfect, universall, and eternall Blessedness; and the preparation for it, and expectiation of it, the only true Happiness of Man in this Life.

FINIS.

FINIS.

Errata.

PAg. 2. lin. 1. Read *Pandora's*. p. 6. l. 23. r. higheſt Senſe. p. 29. l. 5. r. *Nicolas*. p. 34. l. 12. r. *publica*. p. 40. l. 12, 13. r. ingenuous. p. 42. l. 6 r. *Myrteus*. p. 47. l. 9. r. kind of regality. p. 53. l. 6. r. as Metall. p. 75. l. 4. r. appoſite. p. 89. l. 6. r. great l. 14, 15. r. himſelf. p. 107. l. 16, 18 r. *Nulla*. p. 132 l. 2. r. *Sibylls*. p. 147. l. 8 r. Chriſt whom. p. 150. l. 7. r. *Noſce*. p. 152. l. 6. r. the Text. p. 167. l. 6. r. *pœnis*. p. 175. l. 17. r. inebriation. p. 176. l. 13. r. retorted. p. 189. l. 2. r. ſo it is. p. 201. l. 23, 24. r. by telling. p. 209. l. 18 r. in the ſtory. p. 224. l. 23. r. *conſumptos*. p. 255. l. 20. r. ominous. p. 262. l. 16. r. *geminas*. p. 270. l. 14. r. that a *Cato*. p. 278. l. 8. r. Immortality of the Soul.

Mary Templer